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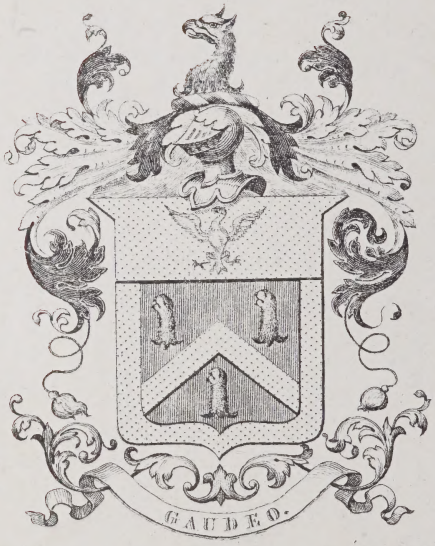

John Carter Brown.

BOUND BY HAYDAY

Finanf Nº 788.

JEWS
IN
AMERICA,
OR

Probabilities, that those Indians are Judaical, made more probable by some Additionals to the former Conjectures.

An Accurate DISCOURSE is premised of Mr. *John Elliot*, (who first preached the Gospel to the Natives in their own Language) touching their Origination, and his Vindication of the PLANTERS.

Psal. 59. 11. *Slay them not, lest my people forget, scatter them by thy power.*

Ezek. 34. 6. *My sheep wandred through all the mountains, my flock was scattered upon all the face of the earth, and none did search or seek after them.*

Greg. in Cant. 6. 13. *Bene quater reverti Sunamitis admonetur, quod in quatuor mundi partes Judæi dispersi sunt, qui ubicunq; fuerint, in fine convertentur.* ——

Hæc scripsit, non ut Doctor perfectus, sed cum docendis perficiendus. Aug. Epist. 130.

THO. THOROWGOOD *S. T. B. Norfolciencis.*

LONDON,
Printed for *Henry Brome* at the Gun in Ivie-lane. 1660.

RPJCB

JOHN CARTER BROWN

TO THE KING'S MOST EXCELLENT MAJESTY.

THere was a contention (*most illustrious Sovereign*) *amongst the Tribes of* Israel, *who should make greatest haste to bring home* David *the King*, 2 Sam. 19. 9, 10. *Such a strife hath been in your Land of late concerning your Gracious Majesty; our Governors, as those Elders of* Judah, verſ. 11. *have not been slack to bring the King again to his House; and it would be grief of heart to us, if our Tribe, the least of all, of little ability and esteem among men, should be the last that bring the King again, we have not been wanting in our prayers for this: The violence indeed of former innovations drove some from their affection to Episcopacy, and the necessity of later times inclined them to the Government of other Churches reformed; but neither of these hath, nor shall any thing else ever stir up in them any disloyal thoughts towards your Majesty, and our hope is, that your Highnesse will follow the example, and advice of great King* James, *who did equally love and honour the Learned and Grete men*

of both Opinions, and left that Counsel to his Royal Successor, so to be beneficial to the Ministry. [*In our externals we willingly acquiesce in satisfactory gladnesse, as* Mephibosheth, foraſmuch as our Lord the King is come againe in peace to his owne House, 2 Sam. 19. 30. *the King of Kings hath made your Majesty parallel with holy* David *in many things, You can say also,* Thou art my hope, O Lord God, thou art my trust from my youth, by thee have I been holden up from the womb, my praise shall be continually of thee, Psal. 71. 5, 6. *you have seen God's wonderfull preservations in your owne Lands, and abroad.*] *And though you have thus gone through fire and water, yet your Lord hath brought you into a wealthy place,* Psal. 66. 12. *Since these black and unhappy differences, innumerable have your troubles been, and your afflictions insuperable, if the Lord had not remembred our* David, *and all his troubles,* Psal. 132. 1. *if he had not sent his hand from above, and delivered you out of many waters,* Psal. 144. 7. [*Many were* David's *flittings from place to place, when he was so hunted by* Saul, *from* Nob *to* Achish *King of* Gath, 1 Sam. 21. 10. *then to the Cave of* Adullam, cap. 22. 11. *thence to* Mizpeh *of* Moab, v. 3. *he departed and came into the Forest of* Hareth, verse 5. *then* David *and his men went to* Keilah, *and fought with the Philistines,* cap. 23. 5. *afterwards he remained in the Wilderness of* Ziph, *and* Saul *sought him every day, but God delivered him not into his hands,* verse 14. *then he abode in the Desart of* Maon, ver. 25. *and soon after in* Engaddi, c. 24. 2. *More frequent and strange have your Majesty's flittings been, and most marvellous your deliverances, from the Lord* Hopton's *Army to* Scillies, *thence*

s p. 340 Dor. p.

thence to the Hague, *after into* France, *a Voyage then you had to the Isle of* Jersey, *afterwards to* Bredah, *then into* Scotland, *where the Ceremonies of your Coronation were performed, and your Birth-day celebrated; you marched then through* England *to* Worcester, *never to be forgotten* Worcester, *for your Majesty's manifold, most miraculous preservations there, and thence! even as* David *made haste to get from* Saul, for *Saul* and his men compassed *David* & his men round about to take them, 1 Sam. 23. 26. *But the Notes, upon the place, of the* Geneva *Bible we have seen verified, forever blessed be our God, The Lord pulled back the bridle of the Tyrants, and delivered you out of the Lions mouth: and still, like* David, *several other were your flittings; You went into* France, *then into* Germany *and* Flanders, *and* Spain; *in all these, and all other your removings, you had many multiplied deliverances, for in every one of them your God was with you, as* David *said,* Thou tellest my wandrings, Psal. 56. 8. *In the numbers, dangers and years of suffering, You have surmounted him, and in one thing more, which must for ever be recorded, to the glory of God, your own honour, and the comfort of your good Subjects:* David *complained,* They have driven me out from abiding in the Inheritance of the Lord, saying, Go serve other gods, 1 Sam. 26. 19. *his tentations were not so perilous, because among heathen, who had not any face of Religion; but You were with specious, subtle, deceived & deceiving Christians, who made it their grand design to entangle You in the matters of your God; but most gracious hath the Lord been to your Majesty and your people, who pulled You out of the net, that they laid privily for you, for the Lord is your strength,* Psal. 31. 4. *Your dangers were*

in a strange land, in the dayes of your Youth, and in seasons when you were otherwise surrounded with innumerable difficulties, inconveniences, and necessities, but blessed be the Lord to all generations, who considered your trouble, and hath known your Soul in adversities, and did not shut you up into the hands of your enemies, and hath set your feet in a large room, Psal. 31.7,8.] *One told* David, Ahitophel *is in* and's 363. *the Conspiracy, and he gave most pernicious counsel, being Grandfather to* Bathshebah, *he hated* David, *but God loved him, and turned the wisdome of* Ahitophel *into foolishnesse,* 2 Sam. 15. 31. *and* 17. 14. *My learned, and faithfull friend, Mr.* L. Gatford, *who* 's Anno *made it his business in the short time of his travels, to observe Romish designs, shewes abundantly, that the hand of* Joab *is in all this, the hearts, and heads, and hands of the Jesuites have contrived and wrought these distractions in your Kingdomes,* [*which is also further manifested in this following Treatise from the words and counsel of* T. Campanella, *which hath* 10. *also been so punctually observed by them.*] *Many went with* Absalom *in their simplicity, and they knew not any thing,* 2 Sam. 15.11. *and who, of either party, could have thought so little fire could have kindled so great a matter, which your gracious Majesty will cover, and pardon: King* David *was more than heroical in his forgiveness, when* Abishai *said, shall not* Shimei *die for this? because he hath cursed the Lord's Annointed; but, what have I to do with you,* (*said* David) *ye Sons of* Zerviah, *that this day you should be Adversaries to me? shall there any man die this day in Israel? for, do not I know, that I am this day King over Israel?* 2 Sam. 19. 22. Non solum non vindicat, sed pro se commotum compescit, *saith S.*

Austin

Auſtin, *Revenge was ſo far from his own heart, that he would not endure it in another, not in thoſe that had been faithfull to him, and valiant for him; yea, he eſteemed them enemies that gave him ſuch ſour councel, though againſt* Shimei, *who curſed* David *with an horrible curſe*, 1 King 2. 8. Recognitavit malum quod perpetravit, & æquanimiter pertulit, quod audivit, Gregory *ſaid, he remembred humane infirmities, and was patient, and this was among the greateſt of* David's *Victories, wherein he was more than a Conqueror, who was not provoked in the vile wickedneſs of ſuch hideous provocation; his God had made that a good day to him, and he would not defile it by the bloud of any, not of* Shimei, *that ſo curſed the Lord's Annointed. Your Majeſty will not ſuffer the day of your Highneſs ſo happy acceſs to your Imperial Crowns to be remembred in your Kingdoms Calender with a red Letter.* [*As your Majeſty well minds the Counſel, yea, the Charge of your moſt bleſſed Father*, To perſevere in the beſt profeſſion of Religion, which is that of the Church of *England*, as coming neareſt to God's Word for Doctrine, and the primitive examples for Government, with ſome little amendment, which I have otherwhere expreſſed, and often offered; *ſo you will pleaſe to follow the practical part thereof, in that one of the hardeſt leſſons in Chriſtianity: For his Majeſty ſaith*, Let no paſſion betray you to any ſtudy of revenge, upon thoſe whoſe owne ſinne and folly will ſufficiently puniſh them in due time: But as ſoon as the forked arrow of factious emulation is drawn, uſe all Princely Arts and Clemency to heal the wounds, that the ſmart of the cure may not equal the anguiſh of the hurt: and again, I would have you alwayes propenſe to the

Mor. lib. 3 cap. 17.

Eik. Bazik

ſame

same way, when ever it shalbe desired, and accepted, let it be granted, not only as an Act of State-policy, and necessity, but of Christian charity, and choice, &c. &c. &c.]. *Certainly, your times have run parallel with* David's *in many other remarkable particulars, and among the several wonders that God hath wrought for your Majesty, and shewed them in his deeps, it is none of the meanest, that, as in a moment he hath bowed the hearts of all the men of* Judah, *as of one man towards you, so that they have sent this word to the King,* Return thou, and all thy servants, 2 Sam. 19. 14. *The King of Kings command your Throne to be established as* David's, *to your self, and your posterity,* 1 *Kings* 2. 4. *Clemency is the sure way to settlement,* Mercy and Truth preserve the King, for his Throne shall be established by Mercy, Prov. 20. 28. *I humbly beg leave to commend another mercy to your Majesty, a mercy to your Subjects in* America *and the* Indians *there, in promoting and encouraging the former to the conversion of the latter to Christianity; a mercy this is of wisdom to win souls,* Prov. 11. 30. *yea, 'tis a mercy of glory, for they that turn many to righteousness, shall shine as the stars for ever and ever,* Dan. 12. 3. John de Laet, *though a stranger, dedicated his Book of* America, *to your Majesty's Father, because the English, by the Royal Patents, have several Colonies there, and* New England *had its name from him, then Prince* Charles, 1622. *Captain* Smith *cals him her Godfather.* [*If the Jews be in* America, *as is probable, because certainly that indeleble character, the Judaical badge of circumcision is found upon them, we will hope the illumination (or what else will it be called) of that yong Student in Divinity of* Amsterdam, *shall be verified, who was taught in* October 1657,

escript. mer.

y. of 80. ips. Ep. n. Hist. p. 5.

eat. following ch. 3.

1657, That in the year 1660 God would establish the Kingdom of *England*, and that *Charles* the second should in that year sit in the Throne of his Father: *This, by the goodness of God, and to his everlasting praise, we have seen, and wait for the rest*, your greater honor and Majesty than ever any of your Predecessors enjoyed, and that under your Government Arts and Sciences should flourish, and among other famous matters, that your Family should be instrumental to the conversion of the Jews. *But whatever the origination of the Natives is, I hope God hath reserv'd the more full Gospelizing of them to your Majesty's industry & reign.* [*The fair & gentle behavior of your Subjects there hath woonne much, very much upon them, towards their civilizing and Christianity: Your* Novangles *have begun wonderfully for Christ there, or rather Christ by them begins to be made marvellous in the souls of the poor* Indians. *O, let your Majesty's face shine upon them and their endeavours, and the face of God will shine upon you and your wayes: Give me leave, I humbly beseech your Majesty, to use the words of* Julius Firmicus Maternus, *perswading the Emperors* Constantine *and* Constans *to plant Christianity, by removing the errors of the Gentiles*, Venerandæ fidei vestræ, sacratissime Imperator, imploranda virtus est, quæ in omnibus actis suis, prout potest, Dei summi sequitur, voluntatem: Modicum talium superest, ut legibus vestris, funditus prostratus diabolus jaceat; erigito vexillum fidei, vobis hoc divinitas reservavit. [*And here I most humbly crave your Majesty's Royal furtherance in the principal aim of these Treatises, The divulging of the Gospel in* America, *and your gratious acceptation of this Dedication, which with those few alteration*

Letter of P. *Serario* to M. *Jo. Dury* at Mr. *H. J.* A. 4. 1660.

Err. Profa. Relig. m, 1. 81, 82.

Th

tions, was prepared to your most excellent Father of ever blessed memory, and licensed to the press in that fatal year 1648.] *Now upon the bended knees of my soul, I beseech the great God of* David *that keepeth Covenant and mercy,* Nehe. 1. 5. *to sanctifie all the times that have gone over you, and your Royal Family, to make an everlasting covenant with you, even the sure mercies of* David, Isa. 55. 3. *and guide your Majesty in much comfort and happiness, to repair the decayed places of your Dominions* here, *that* there *also you may build an House for his Name, and your God will establish your Throne for ever,* 2 Sam. 7. 13. *Such is, hath been, and ever shall be the Prayer of*

Your Majesty's most humble,
and lowest Bedesman,

Thomas Thorowgood.

THis Dedication was thus written to the late King's Majesty. excepting the alterations distinguished by these marks [ ] and we have seen it licensed by the *Autographum* of Mr. *John Downame, Novemb.* 22. 1648. it was then to be præfixed to the first part of *Jews in America*; but after that great number of the House of Commons were secluded, for giving their Votes that the King's Concessions, at the Treaty in the Isle of *Wight*, were sufficient grounds for a Peace and settlement; it pleased God to permit Violence at that time to appear and prosper; and so those first Papers were hindred from being then printed: And now we conceive it very seasonable and convenient, that this present Dedication, as the mutations are, be thus præmised to the following additionals of that Subject.

June 27.
1660.

Ed. Reynolds.
Edmund Calamy.
John Durie.
Simeon Ashe.

To the Noble Knights, Ladies, and Gentlemen of *Norfolk*, and to those especially that declared their desires to promote the Gospel among the *Indians* in *America*, by their bountiful encouragement to Mr. *John Eliot*, Grace, Mercy, and Peace:

Sir *John Hobart* K^t. and B^t
Sir *John Talgrave* K^t. and B^t.
Sir *John Pots* K^t. and B^t.
Sir *Ralph Hare* K^t. and B^t.
Sir *Thomas Hoogan* Kt. d.
Sir *John Thorowgood* Kt.
Lady *Frances Hobart*.
Lady *Abigail Poly*. d.
Mrs. *B. Mordaunt*.

Maj Gen. *Skippon*.
Jo. Spelman of *Narburgh* Esq.
Ja. Calthorp of *Barsham*, Esq; d.
Greg. Gausel of *Watlington* Esq; d.
Ri. Hovel of *Hillington*, Esq; d.
Edw. Prat of *Riston*, Esq;
Hen. Bexwel of *Bexwel*, Esq; d.
Tho. Toll sen. of *Lin*, Esq; d.

Some Papers five or six yeers since were importuned to walk abroad with that Inscription, Jews in America, *&c. they did pretend to tell the Nation what every one had not observed, and some would cavil at as new and improbable, they were weak and tender sheets standing in need of shelter and protection, for which cause they were presented to you, and you were pleased so far to own them in their most considerable part, The endeavours to make those Indians Christian, that you shewed it by your forwardness to assist that Gospel-work in those remote parts, your liberality and piety were the more conspicuous and eminent, because you were not discouraged in that holy design, neither by the continual calling for Monies in these times of publike, and private necessities nor*

by the avaritious insinuation of those, who to save their coin were resolved to make big that Bugbear; all that is given to such ends is perversly wrested, and runs into a wrong channel; *you have over-looked such suggests of men and devils, for pious works of this kind especially, will never want opposition. When our Saxon Ancestors were to be Gospellized, the men imployed therein, were so much dis-animated, that they return* Austin *with humble supplications to be spared from such an hazardous adventure in a strange Countrey, of whose language they had not the least knowledge : Mr* Eliot *had to do with another kind of people, that were every way naked and bare,* Ezek. 16. 7. *in corporals, morals, intellectuals, and spirituals, who were more savage, and barbarous, much more uncivil, and intractable, of a language more exotick and difficult, he wanted also the encouragements that accompanied those* Italians, *(for Kings and Queens and other Grandees of that time quickned and helped them) yet by incredible magnanimity and diligence, indeed by supernatural and divine assistance, those seeming insuperable mountains have been levelled, he hath overcome the difficulties, and made by the good hand of God such an happy progress that a great number of the Natives have received the Gospel, not in that blinde, easie, and Spanish way (so much magnified in the Records of* Charles *the fifth, one of their Priests baptizing* 700000 *of them, another* 300000, *a third* 100000, *and others not a few, but not so many) but according to our Lord his Commission (*Matth. 28. 20.*) to the first Apostles, he hath gone among those Nations, and with invincible pains and patience so taught them the things of Christ, that they are able to give good account of his labours, and their diligent attending thereto, as was partly mentioned in the former. Your bounty did not miscarry, but safely and in a good time arrived to him you intended it. I thought it would with better advantage be transported in commodities which were bought at* London, *and received by Captain* Thurstone *into his Ship, and so acknowledged thus by him*;

Beda Hist. l. 1. cap. 23.

eg. Ep. pag.

ur. in Naucl. p. 755.

Received by the hand of Mr. Thomas Thorowgood *forty pounds in good goods to be conveyed unto Mr.* Eliot *in* New-*England from several Knights, Ladies, and Gentlemen of* Norfolk,

Norfolk, *for his encouragement in his happy endeavours to gospellize the Indians:*

Auguſt 30. 1652. *This, the danger of the Seas excepted, is acknowledged*

By me,

RI. THURSTON.

In the preſence of

Sir Robert Wood of Iſlington, Knight.
Major Edw. Wyndham *of* Lynhaven *in* Virginia.
William Bennet *of* Kingſton *upon* Thames.

IT pleaſed the great God who doth whatſoever he will in heaven, and in Earth, and in the Seas, and in all deep places, Pſal. 135. 6. *notwithſtanding the variety of perils in ſuch Voyages, eſpecially in theſe times, to bring the Veſſel, Goods, and Paſſengers all ſafe to their deſired Port, where the Captain faithfully diſcharged that truſt, as Mr.* Eliot *certified me by his Letters dated* March 18. 1653. *I crave leave to ſet down his own words, the breathings of his holy and thankful Spirit:*

——— Your ſingular love in promoting my encouragement in this *Indian* work by that liberal contribution of thoſe Noble and Religious Knights, Ladies, and Gentlemen, doth much engage me to them and you. I have received forty pounds in good goods, which came to me in ſuch an opportune ſeaſon, as that I cannot but ſee and acknowledg a Divine hand in it, and in my prayers to the Lord about theſe matters, my thankſgiving for that mercy hath a chief room and remembrance, eſpecially by reaſon of that divine finger of Gods providence which appeared in it: I do earneſtly requeſt that my ſervice and humble thanks may be preſented to all thoſe Honorable, Chriſtian, and worthy Perſons contributers unto this bountiful gift and love, and the good Lord whoſe the world is, and all the fulneſs thereof, reward them *abundantly in this life, and that which is to come.* ——— He did iterate his deſires of returning thanks, 27 of 6th, 1654. and again 16 of 6th 1655. ——— *It was my duty to declare, that your kindneſs is not loſt or forgotten, but as it was* Mr. *Eliots* Letter.

was in a pious and Christian manner sent, so it hath been received and improved, for that good man did not eat your morsels alone, but the poor Indians *have had a share, and therefore not he alone, but their loins also have blessed you,* Job 31. 20. *There was an Overplus of your bounty besides that forty pound; and by Mr.* Eliots *appointment, it was sent in Books afterwards for himself and his sons: I have been the more punctual in this Relation to publish your goodness, to discharge my trust and thankfulness, and to satisfie others that are not only inquisitive after such Acts of liberality, but apt to mis-judging; besides, the craving of your Patronage before, was my voluntary desire and respect; but in this Addition I am bound by a three-fold cord of faithfulness, duty and gratitude, thus to make my Addresses to your worthy selves, and re-implore your favourable acceptance of these lines; likewise those other mentioned some honourable priviledges of this our Nation, winning the Gospel-glory from other Countries, where it was first established by a Law, our* Lucius *was the worlds first Christian King*, &c. *And now let me have leave to enquire, if that part of the Land where God hath cast your lot, and laid the lines of your habitation, hath not its preheminences, as being in some things above other places of the Island.* It is a noble part thereof, *saith learned and laborious* Cambden, surrounded almost with waters, or very spacious Fenns, a fruitful soil, abounding with pleasant gardens, fair flocks of cattel, rich pastures, and stately woods.

Iocn. in p. 404.

In the time of the old Britons *we were named* Iceni, Valida gens, *saith* Tacitus, *a puissant Nation, the* Romans *found and felt them such:* Prasutagus *their famous and wealthy King did voluntarily embrace the* Romanes *amity, who requited him with monstrous perfidiousness, vile inhumanity and uncleanness, which were most couragiously revenged by that renowned* Icenian *Queen* Boadicea. *And as I am writing these lines, 'tis said some Romane Antiquities are newly digged up in one of your Villages, which for that cause may justly still be call'd* Old Wallingham, *if the* Urns *there found be indeed Memorials of such sepultures: They put their dead bodies at first into* Puticulæ, *Pits or Wells, till some horrid Monsters among them plundred the graves also, whereupon they were afterward consumed in their*

Annal. l. 12. n. 251.

Idem p. 322.

Plin. l. 7. c. 54. Marl. To. p. 85. Pancirol. Alex. ab Alex. lled.

Ustrina,

Uſtrina, *the bones and aſhes were put into Urns or Pots, there were Glaſſes alſo ſometimes with ſweet and odoriferous liquors, ſuch earthen Urns were found not long ſince in* Kent *at* Newington, *where the Learned Doctor* Merick Casabon *ſoppoſeth was a common burying place of the* Romans 1300 *yeers ago at the leaſt, and yet poſsibly theſe with us, may be Monuments of later date ſeeing the* Danes *were much in this part of the Land, and left ſome remembrances thereof in ſeveral Families and Villages, as your noble Countryman, Sir* Henry Spelman, *hath obſerved, and they likewiſe as well as the* Romans *did burn their dead, keeping the collected aſhes in ſuch Pots and Urns, as* Olaus Wormius *at large expreſſeth in his* Daniſh *Monuments; he tells of glaſsy Urns alſo, but not ſepulchral, and that they laid up precious things with their aſhes; Daggers, Arrows, and other warlike Inſtruments, ſpurs, ſpindles, knives; he tells of a wonderful Harp of Gilt, Copper, &c. He thinks it probable that the memorial of* Biſcaw Woune *in* Cornwal, (*conceived by* Cambden *to be one of the* Roman *Trophies*) *is the place where* Athelſtane, *or ſome of the* Danes *were choſen Kings. The Saxons made this Iſland an* Hepterchate, *the Kingdom of the* East-angles *was one of the ſeven, containing* Norfolk, Suffolk, Cambridgeſhire, *with the* Iſle *of* Ely, *and* Huntingtonſhire; *and this your County of* Norfolk, *is ſo principal a part thereof, that the Abbot of* Croyland, *calls the whole Kingdome by the name of* Norfolk; *among the other excellencies thereof, the holineſs of its Kings may well be recorded. It is the ſaying of a Forreigner,* I have not found in any Country more juſt and Saint-Kings then in England; Eorpwald *and* Redwald, *were the two firſt Chriſtian Kings of the* East-angles, *whom* Sigebert *ſucceeded, ſo highly extolled by Venerable* Bede, *King* Anna *was next to him, whoſe monument of ſepulture is in the Church of* Bliburgh *in* Suffolk, *a moſt excellent man he was, ſaith the ſame* Bede, *and a Father of moſt excellent Progeny, every way very religious, and it may ſeem ſtrange how* John Capgrave (*who wrote the Catalogue of the Engliſh Saints, lived alſo, and died in this Kingdome of the* East-Angles, *and was buried at* Lyn) *omitted theſe two ſuch famous Kings, he ſpeaks at large of two other,* Edmond *and* Ethelbert, *that were* Martyrs, Saints, and Kings of the East-Angles, *he mentions* Offa *likewiſe, a very pious Chriſtian King of theirs, but whe-*

Annot. Antonin. page 31.

Epiſt. in *Monument.* Dan. p. 159.

Lib. 1. *cap.* 7. p. 40, &c.

In Gulph, p. 494.

Faſcic. T. An. 1054.

Hiſt. l. 2, c. 15. *Cambden* ibid. *Hiſt.* l. 3. c. 18. and l. 4. c. 19.

Bal. Cent. p. 582.

Matt. Weſt. An. 705.

ther

Mat. West. Anno 705.
Bed. l. 2. c. 15.
Chron. Ms. In Monachatu sepulti.
I. Cap. Catal.
In Cambd. m.p. 405.
Hist. l. 3. c. 19.
Lib. 4. c. 19.
Luid. Fragm. p. 20.
Mrs Lid. El.
Catal. S. p. 315
In p. 128.

ther it be the same Offa, that afterward became a Monk, I know not, or Uffa, of whom the Kings of the East-Angles were called Uff-Kings. Such was the devotion of those dayes. He with seven other Saxon-Kings, was buried in a Monks Cowle, and according to this Computation there were well nigh as many Religious Kings in this one Kingdom, as in the other Heptarchate. These Christian Princes, after the manner of that time, were full of pious works, in those Fens were many flocks of Monks, saith Abbo, whose Cells afforded them such solitary conversation, that they needed not to retire into an heremitical life, King Anna and his Nobles are commended by Bede for their liberality in this kinde, he writeth memorable matters of also that Kings Daughter, Etheldrith, commonly called Saint Audry. She had a sore Tumor in her neck, which though grievous, she endured cheerfully remembring how just it was that she should be punished in that part, wherein formerly she had so much offended in pride and vanity, by costly Jewels, and Necklaces; she desired greatly to build a Monastery in Ely, so named not from Eeles, but Willows, Helig in the British tongue they are called, this Island was given her for Dowry by her husband Tombert, a place that then had six hundred Families in it, and being in the Province of the East-Angles, where she was born, she undertook the work and performed it to admiration, which was encreased by other following Benefactors: Another age will be astonished that such a glorious Fabrick as is her Cathedral, should be suffered thus to moulder away; She had a Sister also named Withburga, who built a Monastery at Derham Market in Norfolk, where she died and was buried, first in the Churchyard there, but afterwards her body was translated into that Church which she erected, and in the place of her former Sepulture, it is said, there sprung up a fountain of clear water, which is also healing and medicinal, as Capgrave reporteth; it is there yet to be seen as coming from under the Church, and that it is still good and effectual against Fistula's and some other sores; I have heard of some that said they had the experience; as Basil writes of such a kind of water springing from the grave where Julitta the Martyr was buried; were there not in this part of the land the greatest number of Religions Houses? Sure we are that in this County of Norfolk, more Churches were built then in any other Shire, and though some among us would make hast to fulfill

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that jeering prediction, Pater Nolter built the Churches, *but* Our Father will pull them down) *yet the Elders of the Jews beseeched our Lord Jesus to heal the Centurions servant, enforcing their request with that argument,* He is worthy for whom this should be done, for he loveth our Nation, and hath built us a Synagogue, *Luke* 7. 5. Sigebert, *that holy and learned King of the* East-Angles *beforenamed, lived an Exile in the time of* K. Eorpwald, *but in his return from* France, *and assumption of the Crown which was his right and inheritance, he desired to imitate what he saw well done abroad; he set up a School for the teaching youth good literature: This was in* Cambridge *at or neer* Grantcester *that then was desolate, but had been formerly a walled City, this vertuous Prince restored the Kingdom of the* East-Angles, *and with it the Universitie of* Cambridge *to its former Christianity, for it had revolted to Paganism under* Richbert *who murthered the lawful King thereof.* Sigebert *was much assisted in that Reformation by* Felix *the first Bishop of the* East Angles, *which hath been happy in that sort of men also, Bishops, not onely in* Felix, *(whose Episcopal Sea was at* Doma, *he divided this Province into Parishes) but* Herbert *of* Norwich *is famous also in our Histories, a builder of six glorious Churches, the* Cathedral, *and two more there, the other three were at* Lin, Elmham *and* Yarmouth; *neither were the Bishops in their way glorious in those times onely, but let it be said without offence, since the Reformation also; and though none of those five were Bishops here, that loved not their lives to the death for Christ in Queen* Maries *dayes, yet some of them were* Confessors, Exiles, *and suffered then much for the truth,* Scamler *after long pursuit and persecution, escaped into* Wales, *and was hidden till that storm was over; and so was* Parkhurst *a famous man in his generation preserved through many difficulties, and both of them Bishops in the* East Angles, *and so was that good Bishop* Felton *both by birth and dignitie; and the late eminent Bishop of* Norwich *is glorious in all the Churches of Christ, for his piety, learning, and most religious Books, so serviceable to godlines, even to the power of godlines. In this and other parts of the Land, several good men were in the chair, with many other godly and learned Ministers dependent thereon, and Independent, so as it might seem marvellous, that devastation should be in their days, but that the judgements of the Lord are un-*

Bed. Hist. l 3. cap. 18.

Ibid. cap. 19.

Caj. de Antiq. C. C.

Bed. l. 2. c. 15.

Ant. Cant. p. 52. Nevil Norv. p. 136. &c.

Cranm. Cant. *Ridley,* Lond. *Hooper,* Glost. *Latim.* Worst. *Farian* S. Dav.

Nevil. ib. p. 205. Ful. Hist. l. 11. p. 134.

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J. A. T. M. V. S. R. B. R. P. J. W. W. S. &c. &c. &c.

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searchable, and his ways past finding out, *Rom.* 11. 33. *And Ministers of inferiour rank may be mentioned upon this occasion, so he was then:* Matth. Parker *in the time of* Ketts *rebellion, he went into their Camp by* Norwich, *but not finding them in a condition to hearken after any sober discourse, he returned into the City, and was early with them next morning, whom he found at prayers, the Vicar of S.* Martins *being their Chaplain,* horrid enterprises are made specious by the shew of Religion; *that Devotion ended, the resolute Doctor gets up into an Oak, the Oak of Reformation, the Rebels named it, and with much prudence and courage calls upon them, not to consume the creatures of God in riot and excess, nor to shed the blood of any they had in hold, and speedily to provide for their own safety by dutiful submission to the King, and in this he was very fervent and zealous, till one of the rabble cryed out, how long shall we suffer this mercenary Doctor, hired by the Gentlemen to come among us? Others began to mutter, and some said, seeing he is so dainty in his Oration, let us with our rhetorique, and weapons force him down the tree, and in all likelihood they had then presently murdered him, had not the same* Vicar, taking unto him two or three of the Quire, *sung* Te Deum *in English, they were affected with this sweet melody, which while they attended unto, divine providence guided the good man down, and so with his brother he walked away. And in Queen* Elizabeths *days, when the Ceremonies began to be exalted above their merit, the Ministers in these Parts appeared earnestly in their Petitions against them, as they did likewise to* King *James*; *and after to the late King at* York about the &c. Oath: *One of the Collocutors at* Hampton Court *was Mr.* Knew Stubs *Minister of* Cockfield *in* Suffolk, *and one of the first meetings of those that opposed those Innovations was at his cure; where threescore Ministers assembled out of three parts of this Kingdom of the* East Angles, Norfolk, Suffolk, *and* Cambridgeshire, *and some of the most eminent Ministers of the Congregational way had their birth or abode herein. There is also another sort of godly Ministers that labour much in, and for the work of the Lord, and that in much humility and holiness, the Lord of the Harvest will prosper the work of such hands. And as in this part of the Heptarchate the most Famous University of* Cambridge *is situate, so it hath in all ages abounded with all sorts of Learned men in all stu-*

Furor Norf. p. 40.

Ful. Hist. l. 9. p. 35.

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dies and profeſsions, as hath been already hinted, and is plentifully manifeſted from one of her own gremials. It is the Obſervation of Cambden *that the Natives here be very ingenious and acute, yea, and exact above others in the skill and exerciſe of the municipal Laws, their perfection wherein, hath given Origination or Luſtre to many noble Families,* Bacon, Townesend, Paſton, Spelman, Jenny, Hobart, Cook, Richardſon, Chriſtians (*forced out of their own Country for Religion and Conſcience ſake*) *have found Harbour here, and quiet habitation; among other high commendations of the* E. ſt-Angles *moſt famous City of* Norwich, *it is thus recorded,* Jo. Ba. Centure.

Urbs ſpecioſa ſitu, nitidis pulcherrima tectis,
Grata peregrinis, delicioſa ſuis, &c.
A City ſeated daintily, moſt fair built, ſhe is known,
Pleaſ'd and kind to ſtrangers all, delightful to her own.

For in this one City two ſeveral Nations of Proteſtant Exiles have had receptacle, the Walloons *and* French; *theſe met with oppoſition at their firſt coming, in the beginning of* Queen Elizabeths *Reign, but by the help of the Duke of* Norfolk *thoſe difficulties were overcome; as Doctor* de Laun, *a very ancient, learned and godly Divine, their firſt Paſtor, lately certified me: In the late ſale of Church Lands, few if any of the Gentry endangered their Patrimonies, therewith, the fate of the other more ancient Sacriledge is abundantly demonſtrated by your moſt worthy Countryman, Sir* Henry Spelman, *if that Diſcourſe of his have not the fate ſtill to be ſuppreſſed; and I have not yet forgotten that a noble* East-Angle *Baronet of no ſmall Revenue, bleſt God long ſince in my hearing, he had not any ſuch lands among his poſſeſſions. It hath been not long ſince printed, that the Gentry of this part of the Land have ever been faithful to its Governors and Soveraigns, and here in* Norfolk *as none of them could be invited, or threatned into* Ketts *conſpiracy, though the Rebels much laboured in it, and for it, and were filled with wrath and indignation againſt them, becauſe they would not in the leaſt comply, ſo not one of them had either hand or head in that* Helliſh Romiſh-Powder plot; *and to the further honour of this County, it is related by a great* Antiquary, *that there be in it an* 100 *Families of* Ancient Gentry *which were never attainted of High Treaſon, and truly their faithfulneſs and loyalty* Furor Norf. p. 32. H. to Hiſt. p. 279.

hath abundantly been recompenced by the God of recompences in these dismal and tempestuous times, for when showrs of blood and violence have been poured out upon other parts of the Land, the Kingdom of the East-Angles hath been like Goshen, in a manner free from those tumults and terrors. Holcot in one of his Sermons about 300 yeers since, tells that in Norfolk, towards an hopeful Harvest, great swarms of strange flies devoured all the corn, so that in five miles space scarce a bushel could be found, and which was more strange, if he then said true, those Flies had letters on their wings, in the one IRA, in the other DEI, and indeed the wrath of God was at that time wofully visible in the whole world: Matth. Paris writing of great endeavours to reform the profanation of the Lords day, and the happy success thereof, tells of two terrible vengeances; one was in Norfolk, a woman would not be perswaded from labouring on that day, and on the sudden a very black thing seized upon her left breast, and could by no means be taken off, she beg'd from door to door, many beholding and admiring the hand of Gods judgement therein; our preservations minde me of another strange deliverance of this part of the land in the days of King John, who in the quarrels with his people, had given to Hugo de Boves one of his great Commanders, the Counties of Norfolk and Suffolk by a particular Charter, who came with an innumerable company to enter upon their new possessions, and expell the old Inhabitants, but by a sudden tempest he was cast away with all his Souldiers and Brabanders, neer Yarmouth, whereabouts, and in other coasts such a multitude of men, women, and children were thrown upon the shores, that they infected the air, an infinite nnmber of Infants with their Cradles were found also, and not one of 40000 did escape that woful wrath.

In Sap. c. 19. .681.

Fabian *l.* 7. Lang. Chr. An. 1348. alii q. *Ad annum*, 1200.

Mat. Paris m. p. 359.

It must never be forgotten that in our dayes snares and storms have been on all sides of us, God did cause horrible tempests to rain on other Cities, when ours have not been rained upon, I wish we could truly say this part of the Land thus spared, thus hired as it were, did walk in answerable obediences and holy thankfulness, that it might not still be spoken of us, Ye have been as a firebrand pluckt out of the burning, yet have ye not returned unto me, saith the Lord, *Amos* 4. 11. And now last of all, among those *Monuments and Memorials* of this part of the Land, let me thus record your beneficence and liberality, that others may thereby

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be encouraged to promote the work of the Gospel in America, *wherein many others have done vertuously, but for ought I know,* you have excelled them all, *Prov* 31.29. *a precious work indeed, and to be most industriously prosecuted, next to the working out of your own salvation, that spirit of* Cain, *Gen.* 4. 9. Am I my brothers keeper? *savours not of common and natural charity, for thats a* Canonical *truth, though found in the* Apocrypha, God hath given to every man a command concerning his neighbour, Ecclus 17. 12. *witness our dear Lords Parable,* Luke 10. 30. *shewing that even the Samaritanes were neighbours to the Jewes,* though they had no dealing with them, *Joh.* 4. 9. *yea, hated them perfectly, accounting them no better then dogs, nay worse, for thus they speak,* Joh. 8. 48. Say we not well, that thou art a Samaritan, and hast a Devil? *as if no name or thing, but the Devil onely, were so bad as a Samaritane, yet the Samaritane is neighbour to the Jew, because a man as well as he, for indeed every man is a neighbour to every man,* saith S. Austin, *yea, God calls* De Doct. Chr. l. 1. c. 1. *the* Egyptians neighbours *to the Israelites,* Exod. 11. 2. *though kept so long by them in the* house of bondage, *and tormented in their* iron furnace, *Jer.* 11. 4. *though men be at variance one* with another, *they are neighbours still,* Prov. 18. 17. *because men, for he that loveth another,* τὸν Ἕτερον, another man fulfilleth the Law, *Rom.* 13. 8. *even that royal Law,* Thou shalt love thy neighbour as thy self, *Matth.* 22. 39. *It is not Christian, but Pharisaical self-love, which dwells onely at home, and can reach no further then their Proselites, such as by resolution agree to be like unto them, and walk in their way; all others they look upon as the wide, and wilde world, even as Heathens and Publicanes; but if our Master Christ and his Apostles had been of such judgement, this Nation, and the World had been unconverted, and lyen in darkness, to this day, but holy and Apostolical spirits endeavoured always every where to publish Christ, and to those especially where the Gospel* had not been preached, and Christ not named, *Rom.* 15. 20. *And now I beseech you let me obtain your patience and pardon, if I detain you a while longer, the greatest part of what remains was intended for a particular Chapter in the following Treatise, but providence hath taken that and somewhat else out of that way, and I hope for good. Many eyes are most open on the Epistles before Books, and I desire to lead you to the end of this by minding*

you of three things well worthy of remembrance. 1. *Know corrupt nature, and the way to have it renued.* 2. *Love the Lord Jesus Christ in sincerity.* 3. *Make him known unto others also.*

1. *This first is, I write to you most noble Christians, and by you to others of like and lower ranke; strive yet to know your selves more and more, that you may be more and more in love with Christ, I do not invite you to an acquiescence, in that external splendor and glory that attends upon Persons of honour, though such mercies of God afforded to your Ancestors and your selves are not to be undervalued by you or others; yet some, I know, have low thoughts of such, because in exteriour lustre they are so high above them,* Nobility *and* Gentry, *are exposed to contempt for the illustrious condition of their first birth, according to that Prophetical Conclusion,* The base shall behave themselves proudly against the honourable, *Isai.* 3. 5. *And other Scriptural expressions make much, very much for your honour in this particular, which upon this occasion I shall touch a little, to rectifie those others, and to provoke your selves in humility, holiness, and the good works of the new, and better birth to honour God who hath honoured you, and in some measure to requite your heavenly Father.*

1. *When* Israel *was first formed into a Commonwealth, they had* Princes and Nobles, *Numb.* 1. 16, 7, 2, &c. *and they were in Gods esteem above the people, who might not* go up to the Lord in the Mount, with Moses and Aaron, and the rest, *Exod.* 24. 1, &c. The Nobles ascend, and upon them God laid not his hand, *verse* 11. *they were not hurt, killed, or cast down, for they had leave from God, whom they saw also, and did eat, and drink, and partake of the sacrifice.*

Ainsworth. Chald. Paraph.

2. *In our English Idiom, when we speak of men descended from Noble Families, we say they are of a great House, and this is Scripture-language, the* House of Jacob, House of Levi, Juda, Aaron, &c. *And in the New Testament it is recorded as* Josephs *honour, reaching also to his supposed Sonne, our assured Saviour, that* he was of the House and lineage of *David.*

3. *Some younger brothers have hard thoughts of* William *the Conquerour, as if he had first bin so much for the eldest; but in Scripture the first-born have their priviledges, and*

these

thence it may be in the first use of the word it is in the plural number, Gen. 25. 31. Sell me thy birthrights; *Jacobs expressions for Reuben are very high*, Thou art my first-borne, my might, the beginning of my strength, &c. *Gen.* 49 3. Chald Paraph. *Some give him there a treble portion, the Primogenitureship, the Priesthood, and the Kingdom; they were peculiarly consecrate to God and his service*, Exod. 22.19. Numb. 8. 14, 17. *generally* the eldest sons of Israel had a double portion, *Deut.* 21.17. Jehoshaphat *gave great gifts to his* other children, *but the Kingdome to* Jehoram, because he was the first-born, 2 *Chron.* 21. 3. *and thus the Saints, the heires of Heaven, are the* Church of the first-born, *Heb.* 12.23.

4. *It may be, this Nation was taught by that people to be tenacious of their Patrimonies:* Ahab could not prevail with Naboth for his Vineyard, *though he suggested neerneſſe and conveniency, and profered the worth of it in money, or a better, but* Naboth *said*, The Lord forbid it me, that I should give the inheritance of my fathers to the King, 1 *King.* 21. 2, 3. *Kings* must not thrust out people from their possessions, *Ezek.* 46. 18. *yea, and God himself would not have the land sold, and cut off from the family for ever, thence was that perpetual* Law of Redemption, *Lev.* 25.25.

5. *Coats and Scutcheons are thought to have some shining from the Scriptures, the sons of* Jacob *are so deciphered in their tribes by ancient tradition*, Gen. 49. *and* Moses *afterwards pitching the Tribes about the Tabernacle, tells how they were to encamp every man by his Standard, with the* Signes or Ensignes according to the houses of their fathers, *Num.* 2.1,2. *but what those discriminating banners, guidons or signes were, the Scriptures are silent, and the Jews are uncertain, both in regard of the figures, and the fields, or colour.*

6. *Apparel was wont with us to distinguish the Noble from* Syriac. ver. *the Vulgar, and behold*, they that wear soft clothing are in Kings houses, *Mat.* 11.8. *and* Jam. 2.2. A man with a gold-ring, and goodly Apparel, and very rich vestments; *this difference in the Apparel of honourable persons is thus mentioned in both these places, without the least intimation of disallowance: and the father of the* Prodigal puts a ring upon his finger, *Luc.* δακτύλιον 15. 22. *the same word which the Septuagint use for the* Signet

In loc. net or Seal-ring of Judah, *Gen.* 38.18. *for such were they worne for honour, saith* Ainsworth.

7. *And in* Israel *great personages had some ceremonies at burial, which were not afforded others; it is recorded as a dishonour to* Uriah the sonne of Shemaiah, that his dead body was cast into the graves of the common people, *Jer.* 26. 23. *as on the other side it was* Jehoiadahs glory, that he was buried in the City of *David* among the Kings, because he had done good in *Israel*, both toward God and his house, 2*Chro.* 24.16. *and the Directory, before other Liturgies, approveth civil respects and differences at burial, suitable to the rank and condition of the party deceased, while he was living. These, and other are your glories among men, not contradicted by Gods Word, but in reference to spiritual and heavenly things, they all, and every thing else of that kinde come within the compasse of Saint* Pauls *censure*, all their glory is in their shame, *Phil.* 3. 19. *It cannot be otherwise with the highest, that have sense of their woful and sinful pollution, of blood, nakednesse, and nature, and whoever reads, believes, and applyeth to himself that of the holy Prophet*, Ezekiel, ch. 16. *will not only see, but even feel this hideous misery, especially if Saint* Hieroms *insinuation be premised*; Great faith, and notable boldnesse it was, for one man to asperse so many persons in so noble a City, with such course unnobleneſſe. In loc.

Sonne of man, cause Jerusalem to know her abominations; Thus saith the Lord God, thy Birth, and thy Nativity is of the Land of *Canaan*, v. 2, 3. *Whatever men imagine, its not so glorious to call Lands after their own names. Your God saith further*, Thy father was an Amorite, thy mother an Hittite, ver. 3. *Here are high thoughts in some, if they have Nobility on either side, but if from both then,* —— Deus est in utroque parente, *that doth not only warme, but swells them, yet no cause to boast in paternal or maternal descents, being thus spiritually defiled*, therefore are ye not as children of the Ethiopians unto me, O children of Israel, *Amos* 9. 7.

In the day that thou wast borne, thy navel was not cut, neither wert thou washed with water, ver. 4. *Outward pollution discovers inward, for the hidden man of the heart wanted all that was good:* Origen *observed well, none of the Saints*

celebrated as festival their birth-day, Pharaoh *indeed and* Herod *did, both Kings, and defilers of the same with blood,* Gen. 40. 20. Marc. 6. 21. *but Christians know assuredly, the best* by nature are children of wrath as well as others, *Eph.* 2. 3. *this made* Geilerus, *(inserting remarkable things in his Calendar) at the day of his own Nativity to write, The day of my calamity.* Vit. Germ. Th. p. 10.

Your most holy God proceeds, None eye pitied thee, to do any of these things to thee, *ver'.* 5. *Yea, so far from pity and compassion, that* thou wert cast out into the open fields, to the loathing of thy person in the day that thou wert born; *the natural condition is a most sad object of commeseration, but none commiserates, no man would, no man could help, no man would so much as pity, for it is added,* There is no comeliness ——

I saw thee, saith God, polluted in thy blood, *and again,* when thou wert in thy blood, *and yet again,* I said unto thee when thou wast in thy blood, *vers.* 6. *When* thou wert naked and poor, *Vers.* 7. *without honor or shelter, altogether in filthiness, till* God said unto thee live, till he spread his skirts over thee, and covered thy nakedness, *&c.* vers. 8. *What words are here? if ever words were thorns, these are sharpe enough to prick out the wind of every pride, Canaan, Amorite, Hittite, polluted, blood, unpityed, cast out, naked, bare, scorned —— foulness sufficient to let down the plumes of the most eminent magnificence, what will, if this do not prevail with the highest of men to walk humbly with God and man; who sees not here the most important necessity of the doctrine and practice of Regeneration, to get interest in a second, the most noble, the new birth, for the best, and greatest are* born here dead in trespasses and sins, *Eph.* 2. 1. *alive indeed naturally, yea high, mighty, and illustriously living in their own opinion, and judgement of others, yet dead spiritually, dead while they live, dead till the good hour cometh, that they* shall hear the voice of the Son of God and live, *John* 5. 25. *No mervail therefore if our dear Lord Christ doth so much urge and enforce, yea, reinforce the greatest need that can be, to have* a new nature, to becom new creatures, to be born again, *John* 3. 3, 5. *and here let me entreat you, yea, I beseech you, be entreated, to read that most*

vonly discourse with heavenly hearts, with your best devotions, meditations, self examination and prayer, and not onely because of its extream, and urgent importance, EXCEPT ye be born again of water and the spirit, ye cannot enter into the kingdom of God, *Joh.* 3. 3,5. *but for two other weighty and prevailing arguments, and oh that they might prevail. First, because our dear Saviour chose a man of your own condition, a great man of the world, to reveal this high and most necessary point of Christianity unto, first in this manner. Oh how ought you, the great persons of the world, to love and honor the Lord Jesus Christ, who was pleased to pass by the multitude, and common sort of men, and by a glorious Dialogue with one of your own degree, print this lesson, this wonderful lesson to be read, learned, and gained, not by you alone, but by all flesh that looked for grace and glory, for* Nicodemus was a ruler of the Jews *Joh.* 3. 1. *Yea, his Lord and ours* calls him a Master, and Doctor in Israel, *vers.* 10. *and now* behold, ye despisers, and wonder and perish — *Act.* 13. 41. Behold *it deserveth your view, review, and consideration*, ye dispisers of *native nobility and gentry*, and wonder *at Gods dispensation, pretermitting inferiors, and entertaining an eminent person with this holy conference*, and perish, *I wish all good likewise to you, and your souls, but let all your evils perish, such perishing* is life from the dead, *Psal.* 2. 12. *And be ye assured also, O ye great men of the world, in this great man the great God speaks to each one of you, no hope to have heaven hereafter, unless in earth* you be born again, *and in this it may be a Second reason of your care, because of the multiplyed asseverations, which our most sweet Saviour is pleased to use in this matter, saying six times,* Verily, Verily, &c. *vers.* 3. 5. 11. *And if our dear Lord be so serious and frequent in requiring it. Oh how gladly, with what readiness should you embract it. Oh what a sad thing is it, that our blessed Master is so sedulous, and earnest, with us, for us, and in a business of our everlasting concernment, and yet men should be so dull and slow of hearing. Oh what pity is it, that Christ should choose a Grandee among men, and thus familiarly communicate this most precious truth to him, and by him to others, and it is yet no better known, studied, and practised by the greatest part of the World, it would require a volume to tell the several names Regeneration is known by in the Holy Scriptures,*

together with its nature, what it is not, and what it is, with the means how this change is wrought in the heart, and life, the characters also, and signes discovering the truth of that work in us, with encouragements, and motives to have it formed in us, diligent reading, godly meditation, and holy prayer will find out this mistery, and the comforts of it for you and in you, and though you know these things already, you cannot be too often minded of that, which alone will make you happy. It is not the old birth in the first Adam, *but the new in the second, our dear Lord Christ which is the only noble birth, by the former the most highly descended,* call corruption their father, worms their mother, and sisters dust, and ashes *their kinred, figures of dead creatures their Scutcheons, some acres of corruptible earth their patrimony, but if ye be regenerate, and* in Jesus Christ begotten thorough the Gospel, 1*Cor.* 4. 15. *You have then God for your father, the Church and* Jerusalem which is above for your mother, *Gal.* 4. 26. *Christ for your elder brother, the Saints for your other brethren, sisters and alliance the most holy faith with good works of the new, and holy birth for your Scutcheons, and heavens happiness for your everlasting inheritance; if the former, and the like expressions have shewed you your selves, they will conduce and help much to the knowledge of Christ, which is the second thing these latter lines desire to bring unto your remembrance, even to have your hearts inflamed with love to the Lord Jesus Christ, the words, and example of that great Apostle will quicken you therein, great he was in many respects beyond all men now living, yet he looks upon such greatnesses as despicable in comparison of Christ, he might have confidence in the flesh more then others,* Phil. 3. 4. *and he tells how, and wherein.*

1. *Circumcised the eight day, bearing in his body this mark of the Lords covenant, sealed upon him in the right manner and time.*

2. *But because* Ismael, *and his posterity had this also, it is added of the kinred of* Israel, *and again an Hebrew of the Hebrews in a neerer and more noble alliance then any of* Ismaels, *or* Esaus *race, other his priviledges he nameth, and among them, he was of the holy and royal Tribe of* Benjamin *: the first, because part of the Temple stood there, and when* Judah *became a*

Kingdom, Benjamine *was incorporated into it, and they are both commonly named* as one tribe, 1 *Kin.* 12. 21, 27. *for two reasons especially, because their possessions were intermingled, and they two made one intire Monarchy; and in that these intire superlative excellencies* of Saint Paul *in regard of his nation had then some eclipse,* When little Benjamine was not their Ruler, nor Judah their Prince, *but the scepter was departed, and the* Romanes *were Masters of all, he reckons therefore that for his honor,* he was a Romane also, *a Jew by parentage, of Cilicia by nation, and a Citizen of* Tharsus, *a famous City, Act.* 21. 39. *Romanized and enriched with many priviledges by* Mark Antony, *not many yeers before* Paul *was there free-born; to be a* Romane *was then a great honor, as the Conquerors ever assume to themselves, the Scriptures mention some of their immunities,* Act. 16. 37. 22. 25. 29. 25. 16. *His excellencyes in learning may be thought of also, his City was a most famous University likewise, surpassing* Athens *and* Alexandria, *where he was trained up in humane literature, by which he confuted great Philosophers,* Act. 17. 18. 1 Cor. 15. 33. Tit. 1. 12. *and at the feet of* Gamaliel *he was taught Judaical knowledge, according to* the perfect manner of the law, Act. 22. 3. *he was heavenly learned also,* 2 Cor. 12. 4. *but here is the wonder, and let all great men lay it to heart, he is all for Christ, his speeches, his study, his writings all for Christ, the most true* Christopher *indeed as* Ignatius calls Saint Paul, *for every way, and every whither he carried Christ, his heart above all, was full of Christ, all his glories, he accounts as nothing worth in comparison of Christ,* σκύβαλα, Phil. 3. 8. *no better then* dung, *tis his own word, and as low, as is imaginable, fit onely in this place, and upon this occasion to come into the new Testament, tis of despicable derivation, as scraps to be cast unto dogs, or swill to be poured out unto swine, or excrements of difficult egestion, all worldly eminences and glory in reference to Christ, are but dogs meat, swill, and dung, all the derived, and acquired splendor, pompe and grandeur that can in this world be obtained by parentage, pollicy or power, is no better, but worse, if any thing can be worse, in respect of the admirable, and surmounting excellencies* of Christ, *and to us in and through* Christ Saint Paul *had as large a portion of humane excellencies,*

Ap. Hist. l. 5. m p. 526.

Strab. m. p. 123.

ραύλ ὁ χρι- ορόρ ad Eph. m. p. 123. κύβαλα, uasi. κυβάλα. uid. κύβαλα. Scap. κυσκαλα. aru.

as

as tongue could expreſs or heart hold, yet all theſe Alls, in his judgement, are but ciphers, nothing, leſs then nothing without Chriſt, who is all, and in all, *Col.* 3. 11. *if you would be cured of your wounds, he hath* healing under his wings, *Mal.* 3. 2. *if your luſts boyl within you, he is* a well of waters, ſpringing up to everlaſting life, *John* 4. 14. *if vanities vex you,* he is wiſdom; *if iniquities be your burden,* he is righteouſneſs; *if corruptions trouble you,* he is ſanctification; *if ſins enthral you,* he is redemption, 1 *Cor.* 1. 30. *Chriſt is all and in all. O ye great people of the world, be not ſatisfied with all your mundane enjoyments, till you have your portion in this* all and in all, *ſay and do as* Luther, *be not put off with the glories of theſe things below, let not your ſouls be quiet till* Chriſt dwell in your hearts by faith *Eph.* 3. 17. *ſay with that Engliſh profeſſor, and with like feeling,* None but Chriſt, None but Chriſt. *It was ſtrange conſolation* Seneca *gave* Polybius, *when thou wouldſt forget all ſorrow, think of* Cæſar; *thou wert wont to* c. 16. *tell others,* Cæſar *was more dear to thee then thy life, thou muſt not complain of any thing ſo long as* Cæſar *is ſafe, that was a rhetorical complement, but really, moſt certainly, he that hath Chriſt wants nothing, hath all things,* in Chriſto tibi omnia, *in him thou haſt all, for he is all to thee, though friends fail, children periſh, wife dye, yet that is ſtrong conſolation,* Chriſt liveth, who is all, and in all, *therefore though you poſſeſs a large meaſure of exterior greatneſs, wealth, health, honor, and all under-moon felicities, yet be not ſatisfied, ceaſe not to travail with God by prayer, and your own ſoul, by moſt ſollicitous endeavors, till* Jeſus Chriſt be formed in you, *Gal.* 4. 19. *in your minds by knowledge, in your hearts by faith, in your affections by love, and in your lives, eſpecially by holineſs,* Till you be changed into the ſame image from glory to glory, even as by the ſpirit of the Lord, 2 *Cor.* 3. 18. *and though all Chriſtians be obliged to theſe things, yet the nobles, and great men of the world are moſt engaged hereto, in this land chiefly, and in theſe times: tehy have ſuffered in outward reſpects above their brethren, ſome of whom have been raiſed out of their ruines, God rich in grace, expects that this unjoyous chaſtiſement* ſhould yield the peaceable fruit of righteouſneſs, *Heb.* 12. 11. *It is a ſuffering in another kind, and ſhould be a ſtrong incitation to godlineſs, that there*

he

be, who look upon great perſonages, as people ingulphed in the world, though they commonlyeſt, ſo judg, or may, from their owne experience, that, ſuddenly being become rich and glorious, are at a loſſe, and know not how to bear, and digeſt ſo great, and an unexpected a change, and if they do not repent, and pray, and ſtrive in earneſt, they will, ere they be aware, find, and feel themſelves, by their, ſo gotten, ſweet things of the world to be in the gall of bitterneſs, and in the bond of iniquity, *and ſo farre intangled with the fetters of this Earth, that they will beare thoſe words ringing aloud in the ears of their conſciences.* Woe to him, that encreaſeth that which is not his, how long? and to him that ladeth himſelf with thick clay. Habac. 2. 6. *Without extraordinary help from above, they cannot be disburdened from this Earthly mindedneſs, and* eſcape from the pollution that is in the World, through luſt. 2 Pet. 1. 4. *But great men may be good men, and it is their great fault, if they be not ſo, and ſome have read this in theſe dayes in the letters of their puniſhment. One in Queen* Marys *time wrote well, like as God ſet* Nebuchadnezar *the great King in ſuch vile State, for his inconſiderate pride, that he made him a companion of the bruit-Beaſts. Even ſo hath the Almighty God abaſed the Eſtimation, and Authority of the Nobles, and Gentlemen of England, for making Chriſts glorious Goſpell a Cloak for their covetouſneſſe, pride, and careleſſe carnall life, for their trampling, neglecting, and rejecting the courteous monition of Gods Prophets, whoſe words we found true now, &c. For* we are perſwaded better things of you, and things that accompany Salvation. Heb. 6. 9. *That you may further grow in grace, and even follow that which is Good, both among your ſelves, and to all men,* 1 Theſ. 5. 15 *Give me leave to mind you of great men in Scripture, who have been gracious, to ſhew the way, and encourage you to be ſuch, and confirm you therin. Noble, and great men are by their grandeur led, and, as it were, hired, yea, in ſome meaſure enabled to be good, the Prophet* Jeremiah *was wofully afflicted to ſee ſuch a deluge of iniquity broken in upon* Jeruſalem, *that warning was in vaine, and correction fruitleſs, as if the Rod had not whipt them from, but to impiety, for there* was not a man *that* did execute Judgement, and ſeek the truth 5. 1. *after ſerious enquiry and conſideration be concludes,* ſurely they are poor, they are fooliſh, verſ. 4. *They have neither meanes, nor leaſu*

Tranſlat. de ver obed. Gardin.

ſure for better things, and they meet with irreſiſtible temptations, they are poor, *a word of excuſe, or pity, the multiplied difficulties of their condition, ſtrongly avocate them from good, for among the miraculous operations of our dear Lord Chriſt, it is written,* the poor are Goſpellized, Math. 11. 5 *the Prophet therefore reſolves in the next words,* I will get me to the great men, and I will ſpeak unto them, for they have known the way of the Lord, verſ. 5. *they have had more helps, invitations, and opportunities to be good, which makes him preſume of their ready complyance: And, indeed as the Church is a* noble Vine, Jer. 2. 21. *and the Head* thereof great, *and the Sonn of* the Higheſt. Luke 1. 32. *the* Prince of life. Act. 3. 15. *yea* a King, a King born. Matth. 2. 2. *by lineall deſcent, and* the King of Saints, Revel. 15. 3. *ſo in that holy Communion of Saints, there have been ever ſome Nobles, and great Ones, to omit thoſe Godly Prophets, Patriarchs, and Kings,* David, Aſa, Ezekiah, *and the reſt,* how good, *and yet* how great *a man was* Job. 1. 2 3 *how* great? *whom three Kings came to viſit, in the day of his calamitie, for ſo the ſeventy Interpreters call his three Friends,* 2. 11. *many other holy worthies are recorded in the old Teſtament, and among our dear Lords Diſciples there were great and Noble,* κατα σαρκα according to the fleſh. 1 Cor. 9. 5. Gall. 1 19. *and* St. John *is ſaid alſo to be of high extract, and of alliance to the High Prieſt, admitted thereupon into his Palace,* Jo. 18. 15. *and of his other followers there were Perſons of Honour, both men, and women that adhered to him, as* Nicodemus *before named,* Jo. 3. 5. Joſeph of Arimathea *an* honourable Counſellour. Marc. 15. 43. Joanna alſo the wife of Chuza, Herods Steward, *and* Suſanna, *and many other women that miniſtred to him of their ſubſtance.* Luke. 8. 3. *yea, there was then ſuch a confluence, and flocking to Chriſt, that the Phariſees ſay,* Behold the whole world goes after him. Jo. 12. 19. *and leaſt any ſhould imagine, they were only meane people, It is ſaid in the ſame Chapter, even among* the chief Rulers alſo, not a few, but many believed in him. verſ. 42. *and in the Apoſtles time* Nero *had ſome godly men in his Court,* Saints in Ceſars houſe, Phil. 4. 22. *and in* Berea they were more noble then thoſe of Theſſalonica ——*and* many of them beleived alſo of honorable women,

Ἐλαφάξο ὁ δαιμανῶν βασιλεύς. Βέλδαδ ὁ σαυχαίων τύραννος. Εσφαξ ὁμειναλων βασιλέυς. Huron. T. 1. ep. p. 120. Johan. propter generis nobiliatem tur notus erat pontifici. ἑτέρει πόλλαι

and

τῶν Ασιαρχῶν. and of men not a few, Act. 17. 11, 12. certain Rulers also, or the chief of Asia were S. Pauls Friends, 19. 31. *and not onely* Publius, *the first and* chief man of the Isle Melita received Paul courteously, but *others there* honoured him, and his Companions with many honours. Act. 28. 7, 10. *And as that Evangelicall* Isaiah *Propheſied.* 49. 21. Kings ſhall be thy nurſing Fathers, and Queens *thy nurſing Mothers. So* S. John in his Revelation, 21. 24. foretells, that the Kings of the Earth ſhall bring their glory and honour to the new Jeruſalem, and the Lambe. *Here we ſee, ſay the Geneva notes, and in infinite other Places, that Kings, and Princes, contrary to the wicked opinion of the Anabaptiſts, are partakers of the heavenly glory, if they rule in the fear of the Lord And thus have I almoſt loſt my ſelf, and you, but it was while I have been ſeeking our ſelves in the beſt ſence, and looking after Chriſt, endeavouring to perſwade my ſelf, and you, to account all things dung that we may win Chriſt.* Phil. 3. 8. *I ſhall adde onely the Example of the noble Earle of* Mirandula *worthy of everlaſting memory, while we were diſcourſing together in his Garden of the love of Chriſt, (ſaith his honourable Kinſman that wrote his life;) I tell thee, but in thine eare, after ſome of my writings be finiſhed, I will give all my riches to the poor, and by the help of my crucified Saviour I will go about the world upon my naked and bare feet, and preach Jeſus Christ thorow Caſtles and Cities, here was a noble Spirit indeed full of Chriſt-love,* Vit. Mirand. p. 13. 3 *and ſoul-love, which latter is the laſt particular commended to you, wherein you have begun already, not* only to do, but to be forward long ago, 2 Cor. 8. 10. *You have been with cheerfulneſſe exemplary in aſſiſting to guide even ſtrangers to the knowledge of our dear Lord Christ, it is a glorious work to be inſtrumentall in this, for it doth imediately bring honour to our ſweet Saviour, and glory to his Goſpell, it will create comfort within, it will dilate reputation abroad, and from God procure certain, and great reward, and not in Heaven alone, but here on Earth, and not to ſuch only as by office labour in the word, and doctrine, but to all thoſe that Miniſter, and helpe therein, the holy Apoſtles have not forgotten to animate you, and all Chriſtians in this, by recording ſuch aſſiſtances, both of men and women, thoſe that joyned with* Gaius in this, are, eo nomine, in *that very thing*

thing fellow-helpers to the truth, 3 Jo. 8. verſ. *S. Paul commemorates the like of* Phæbe, *and* Mary, with Tryphena, Tryphoſa, *and* Perſis, which women laboured much in the Lord. Rom. 16. 2, 6, 12. *this was not, ſurely by words, and preaching.* 1 Cor. 14 34, 35. 1 Tim. 2. 11, 12. *but by ſome other kinde of reall, and induſtrious aſſiſtance, and adminiſtration: He calls* Aquila *alſo, and* Priſcilla his fellow workers in Jeſus, verſ. 3. and Phil. 4. 3. *he mentions other women, that* laboured, *yea,* wreſtled with him in the Goſpell: *God will abundantly remunerate all ſuch inſtrumentalneſſe in ſoul-work; for your refreſking in what you have done, with incitation to continue in ſuch, and every other well doing, and for the encouragement of others, give me leave, I pray, to put you in remembrance of that heavenly legacy bequeathed to you by that great* Teſtator, our bleſſed Saviour. Mat. 10. 41. 42. He that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophets reward, &c. giving to drink, *all ſorts of ſuccouring, and ſupporting Gods ſervants is here meant, and the recompence ſhall be, not only ſuch as the Prophet giveth, (who ſhall praiſe God on your behalfs, and pray unto him for you, no ſmall recompence, it is the reward of a King, in the judgment of God himſelf to a King.* Gen. 20. 7.) *but ſuch a reward alſo as the Prophet receiveth, even everlaſting happineſſe.* Dan. 12. 3. *your beneficence therefore hath not been as water ſpilt on the ground, nor put into a* bag with holes. Hag. 1. 6. *but as Davids law was.* 1 Sam. 30. 24 *As his* part is, that goeth down into the Battel, ſo ſhall his part be, that tarryeth by the ſtuffe, *they* ſhall part alike, an equall *reward ſhall be proportioned for outward, and ſpirituall charity, for it is added,* whoſoever ſhall give to drink to one of theſe little ones a cup of cold water onely in the name of a Diſciple, verily, I ſay unto you, he ſhall in no wiſe loſe *his reward, the particulars are conſiderable.* 1. *Perſons,* little ones, *ſuch in their own opinion, and judgment of others.* 2. *Their qualification, in the name* of a Diſciple, *or as S.* Mark. 9. 41. expreſſeth it, becauſe they belong unto *Chriſt.* 3. *The Almes,* water, *a common Element, every where to be had,* cold, *not ſo much coſt as to heat it.* *A little* Cup, *a ſmall pittance, for preſent uſe onely, and neceſſity.* *Recompence, promiſed, with an aſſeveration* verily, *and you* have

1. Hieron. loc.

ὅτι χρεία

have Christs word for it, I say unto you, he shall not lose his reward, which will be *royall*. 2. Sam. 24. 23. *As a* King, Araunah gave to the King; the King of Kings *will certainly doe like himself, the reward is inestimable, beyond the sight* of the eye, *hearing* of the eare, *or conceit* of the heart. 1. Cor. 2. 9. *Last of all, for further assurance the Original hath a double Negative,* οὐ μὴ, No, not, *in no wise* shall he lose *his reward. Your liberality hath not only bin cast among the little ones, and to one in the name of a Disciple, and in remote relation to Christ, but one of his* neere ones, Num. 16. 9. 10. *one* of his dear ones. Zach. 2. 8. *to a Prophet, yea, more then an ordinary Prophet, I may say, to an Apostle, for as that good Minister of Christ, whom the Devill cald bold Rothwell, was named by men the A-*
Mr. El. 11. *postle of the North, Mr.* El. *may well be stiled the* Indian Apostle, *for as the great Apostle strived to preach the Gospell* where Christ was not named, and made it every where to abound. Rom. 15. 19, 20. *He also coasted the Country, and poasted up and down that vast and roaring Wilderness, going many score of miles among the* Indians, *that never heard before of Christ, and brake in the midst of them the bread of life, and in their own language; Behold, this is the man to whom your bounty was transmitted, he hath received it, blessed God for it, given you thanks once, and againe, and still makes mention of you at the Throne of Grace, and certainly God is not unrighteous to forget your work, and labour of love, which ye have shewed* towards his name, in that ye have ministred to the Saints, and doe minister. Heb. 6. 10. *To that righteous and remembring God I commend you all, beseeching him to bestow upon you, and yours, the upper, and the nether Springs, the blessings pertaining to both lifes, for so it becometh.*

May 26. 1660.

Your most thankfull, and humblest Servant, to that grace and glory,

THOMAS THOROWGOOD.

To

To the Impartial and Soul-loving Reader.

ARe not two Sparrowes sold for a farthing? and one of them shall not fall on the ground without your heavenly Father, saith *our dear Lord Christ*, Matth. 10. 29. *the poorest creatures, of the least valew are regarded by the great God, or if Tertullians glosse be heeded, neither of the substantial parts of man is moved, or declines without divine discerning, it is added in the next verse, the* very hairs of your head are all numbered, *and if God take care of such minute superfluities, surely the motions then and notions of the outward, and inward man are much more regulated by him. It may seeme a strange speech of an Heathen,* ἐκάστοις τοιαύτην ἔννοιαν ἐμποιοῦσιν, *the Gods do frame such thoughts in men,* Scor. m. p. 277. Isocr. p. 277. *that they seeke the common good of mankind; in us, doubtlesse, and about us,* it is the Lord, that worketh all things according to the Counsell of his own will, Eph. 1. 11. *When I was directed, as houres diverted from other studies, to look into the Books that write of the new world, and saw therein the most degenerate spectacles of humane nature in those poor Indians, little of man was found in them, beside shape, and body, few impressions of reason were left, fewer of Religion, I had no thought, at first, to observe among them any semblance of Judaicall rites, and customes, but by some instinct, or providence upon further reading, and consideration, such cogitations increased in mee, that those, now despicable, and forlorne people might long agoe have had some other kinde of being, and condition, and may yet happily, by divine appointment, be restored, and recovered; these thoughts upon sundry occurrences were kept up in me, and at length digested into that Treatise, which the world hath already seen; before it came abroad, I was not at all in love with it, I looked upon it againe, and againe, but it was neglected by me, as an unlikely*

fancy, or chimera, for, seriously I said with my self.

Lucret. l. 1. p. 34.

Avia pieridum peragro loca, nullius ante
Trita solo.——

Well may I wander, and my footsteps slide,
Having no former Muse to be my guide.

Not finding any tracts this way I still suspected the observation, and for some years laid it aside, till after the beginning of the long Parliament there was againe serious speech and preparation towards the conversion of the Natives in America, *suitable to the expresse requisites in all the royall Patents granted to Planters, thus those papers also were awakened, that had a long time slept in the dust, and, by a like providence they came to the view of some, that were not onely curious, but, judicious, who dealt effectually towards their publication, and would not be gain-said, among other arguments* alledging *some advantage from the lyrick Poet*——

Pindar. Ol. Od. 9.

—Αἶνει, δὲ παλαιὸν
μὲν οἶνον, ἄν θεα δ' ὕμνων
Νεωτέρων.

Old wine deserves the praise,
So do new hymns, and layes.

In init.

And hence they might hope for favourable acceptance, because they wanted the help of foregoing writers, so that as Thucidides *said of his excellent History, he could not exactly enquire after matters of such ancient date, in this darke disquisition no certainty could be found. and, having no better conduct, I following the worst* Master, *my self, might expect,* novo operi veniam concedendam, *pardon, if some roving in new, and untrodden pathes, besides, their countenance was modest. and bashfull, offered at no more then verisimilitude and probabilities. They were published at first for three Reasons.*

Hieron.

1. *To set the learned on work to look after the ten tribes, so long lost.*

2. *To endeavour the Promotion of the everlasting Gospel among the*

the Americans, *whatsoever their origination be.*

3. *Our Countrymen were very busie at that time in planting that Noble Vine of Christianity there, and with happy successe, and, it was thought, those lines might further the designe of liberall contribution, and encouragement: And let me now acquaint thee at the door, what is within, together with the causes of thus putting pen to paper the second time, that according to thine owne minde thou mayest enter, and observe, or otherwise will better imploy thy self.*

My first Intendment was, to publish the Norfoltian *liberalitie to Mr.* Eliot, *with his gratefull acknowledgment of the receit thereof, which be already done, Then the same Holy man, Mr.* Eliot *sent me a discourse of his own out of* New-England, *with libertie to print, or suppresse it, I deemed my self the meanest of many thousands to passe a judgement, but communicating it to others of more ripenesse, and maturity, they shewed good reasons, why it should see light. And thou wilt I am confident be of their mind, when thou hast taken notice of the particularities, as, that the* Americans *may be discended from* Sem, (*and the probabilities, he sheweth, are not impeached by that his conjecture*) *which is fortified by a new, but prevailing way and method, that explicates and applies the Scriptural names to his purpose, as famous* H. Broughton *in expounding the mysteries of holy* Daniel, *writeth, that the house of* Zorobabel *should have inherited the Kingdom of* Judah, *and hath in lieu therof the chiefest glory that can be given, to be pronounced Saved for ever, before they were many of them borne, their names have notations fitted hither,* Zorobabel *fan* Babel Abihud, *My father oweth the glory,* Eliakim, *God is he that setleth, &c. So we may see what a stately* Ulam *or Porch the Genealogie maketh before the Temple of the New Testament. Then he vindicates the Planters, and after gives satisfactory justification of Mr.* Cotton, *together with his own great modestly and humility in the undertaking whereto God hath designed him, and accompany him with such blessednesse, that is also exceedingly resplendent, he doth briefly, but fully clear the Title of the English to those Plantations, and he declareth plainly that the Conversion of the Natives, according to the Injunction of the first Royal Patent, hath bin purely managed*

Mr. Peck. Mr. T. Alen. both partners with him in that wildernes Mr. E Hopkins a Magistrate there, &c.

In Dan. 7 p. 47.

without any selfish or corrupt ends, &c. for I will not anticipate thy expectation, behold and see; and thou wilt finde in those few lines (besides several considerable observations) many sparklings and sprinklings, of an humble, holy, and gracious spirit, put upon him by the God of the spirits of all flesh, in a very liberal measure and proportion, suitable to the great design wherein his Master employes him, to which he did at first so fully furnish him with a large and soul-loving heart, and excellent abilities to prosecute so difficult, and indeed insuperable undertakings, if he had not from the God of all grace, been made a vessel unto honour, sanctified and meet for the Masters use, perfectly prepared for that good and great work. He did, with divers others, seriously invite me to make some Additionals to the former probabilities, if any had bin taken notice of, and these, such as they are, were thus long since collected, with some other (now totally omitted) Animadversions, and Supports, and had not Mr. Eliots *Ms. met some difficulties and miscarriages in their long and tedious sea-passages, together with interventions of another kind, all had some yeers since appeared together, for it was thought convenient in this manner to usher in that his pious and learned Discourse: Those former Probabilities have bin mentioned in print, and otherwise, and not without some approbation; and give me leave here to adde incitation to one part of their intention the Gospellizing of the Indians, a work receiving much light and encouragement from the Holy Scriptures, neither do the Acts of the Apostles, and their Epistles only declare this; but the Primitive and following Histories confirm the same; the printed lives of holy and famous men gain many Readers: and surely if the other sayings and doings of the Apostles were collected out of unquestionable Authors, chiefly those that tell us of their godliness and pious practices, they might make up a precious Volume; I will instance in St.* John *alone, of whom* Theodoret, *and others write, that occasionally being in a Bath wherein* Cerinthus *was, he said to his friends,* Let us haste and be gone, *least vengeance fall upon this heretick, and we be ruined with him, how unlike is this of that holy Saint to a connivance and complication with more dangerous errours,* (Cassian *writes, how St.* John *sometimes refreshed himself with a*

Iren. l. 3. c. 3. fab. m. p. 322. Euseb. l. 3. c. 25. Niceph. &c.

Coll. 24. 21.

tame

tame Partridge, which when a Gallant, coming in with his Bowe and Arrowes saw, (and he came purposely to see and observe a man so much famed) at this sight he was going away in disdain, when he had said, Art thou that renowned John, so much spoken of, and delightest in such piteous pastime? *The good man said unto him, what is that in your hand? The other answered, It is a Bowe. And why is it not alwayes bent, and so carried by you in readiness? St.* John *replied, whereto the other said, it would then lose his usefulness soon, and become unserviceable, and let not, O young man, said that blessed Apostle, this little and short relaxation of minde offend thee, whence I go with greater cheerfulness and vigour to my better employments. But these times scarcely allow the Ministers of Christ any relaxation, and encouragement. It is recorded by Saint* Hierome, *that when Saint* John *was to write his Gospel after the other Evangelists, he seemed unwilling, till those that desired it, by his invitation kept a solemn Fast, and prayed unto God for his blessing upon so gracious an endeavour. But there are now that from the Shop get into the Pulpit, and dare speak of heavenly things in publick with earthly mindes, without any private meditation and prayer, as desperately running upon this Work of God,* as the Horse rusheth into the battel, *Jer.* 8.6. *This Favourite and beloved of our Lord, is said to be* totus amativus, *all composed of love, as indeed his Epistles are much of that breathing, and when through age and weakness he was led into the Pulpit, still he preached of love, ever calling upon his hearers,* Little children, love one another, *a Doctrine fit to be inculcated in these times and Nations, for nothing is less seen then love.* Nosse, posse, velle, *are all forgotten. Christian teaching and instruction, charitable almes and beneficence, pardoning meekness and benevolence are become strangers, Iniquity is increased, and the love of many is waxen cold, Matth.* 24.12. And as other mens *soul-prosperity* was this good mans great delight, 3 *John, Ep.* 3. v. 2. So that of *Eusebius* concerning him is very memorable. S. *John* coming from *Pathmos* to visit the Churches of Christ in one City, he saw a young man of comely body, but untoward mind, and looking upon the Pastor newly ordained to that place,

Catal. p. 172.

Idem in Gal. 6

I commend him, saith he, *to thy best care in the presence of Christ and his Church, which the other took upon him, and promising much, had him into his family, and diligently for a good season in the best way cherished and regarded him, who afterwards becomes dissolute, riotous, and vitious above measure; S.* John *was re-invited to rectifie somewhat out of Order in that City; he there calls upon the Bishop to restore what was committed to him with such seriousness, the man was amazed, and knew not what he meant, I require that young man of thee,* saith the Apostle, *the soul of thy brother; then the Presbyter with sighs and tears tells him, he is dead, dead in sin, and become a companion and Captain of Thieves; at this S.* John *rent his garments, saying, Ah what a keeper of thy brothers soul hast thou been? He calls for an horse, and a guide, and to the place he hastens where the robbers were, and being instantly taken by them, that is my business, said he, Carry me presently to your Commander; who assoon as he saw S.* John *and knew him, was ashamed and fled away, whom the Apostle unmindful of his age and danger, pursued and cryed out after him, oh why dost thou flee from an unarmed old man, poor creature stay, stay, be not afraid, there is yet hope, I will give account unto Christ for thee, I will venture my soul for thine, only stay, hearken and believe our Lord Christ hath sent me for thee; at last he threw away his weapons, and stood still with a dejected countenance, trembling and tears, he casts himself down at his feet, howling and making great lamentation, hiding only his right hand, the Apostle seeing his sorrow, and perceiving the terror of his conscience; by his concealing that evill instrument, as if his repentance had sufficiently in that short time purged him, he kisseth that very hand, fasteth and prayeth for him, gives him much wholsome counsel, and several divine lessons, that as charms changed his corrupt nature and customes, and ceased not such holy endeavors with him and for him till he was perfectly reformed, restored to the Church, and made a Pastor; the grave Historian had this from* Clement *whose praise is in the Scripture,* Phil. 4. 3. *and it is, he saith, recorded by him, not onely for the knowledge of the matter, but the profit of the Readers, and to those ends have I also here repeated it. Our books are full of examples touching the zeal that*

hath

hath burned in the Soules of good men for the good of soules, to keep warm this devotion, let me write some few words more; the Patriarch of Alexandria tells of the extraordinary fervour in this particular that was in Chrhrysostom, besides his sedulity in his own charge at Constantinople, and care of the six Principalities in Thrace, yea, of all Asia, when he understood, that the Phœnicians stuck fast in Gentile superstition, he laboured and ceased not, till he had delivered them to Christianity, the like he did in Pontus, and among the Scythians, and perceaving Κελτικὸν ὄμιλον the Celtique people to be infected with Arrianisme, by his industry he recovered them from that abomination, as he did others also from the madnesse of Marcion. Palladius reports a wonderful soul zealous practice of Serapion the Syndonite, who voluntarily sold himself to certain Heathen Historians, or Players, for twenty pieces of Gold, which he kept by him, and waited upon them with such diligent and holy care, that he perswaded them at last to become Christians, they betook themselves to a better course of life, enfraunchised him, and gave him his liberty, saying thou hast freed us from a sinfull slavery, and bondage, for which we can never be sufficiently thankfull; he answered I was a freeman of Egypt, and, in pity to your soules, I served you to save you, and seeing God hath wrought this good work in you, take your Gold againe, and I will in the same manner goe, and help others: There cannot be a better imployment, then this, which so directly aimes at the glory of Christ, and the good of souls, all other designes are for the body, or the world, for things that are seen, and be temporall, this alone negotiates about things not seen, which are eternall. The Papists boast much of their happy endeavours this way, and indeed Æneas Silvius, after Pope Pius 5th. wrote severall Epistles to severall Persons, perswading them to use diligence in propogating the Gospell among the Indians. And if they were so zealous to proselyte them unto Errour; shall not we be more forward to acquaint them with the truth, They have deserved this at our hands, not only by suffering us to enjoy their temporals, that we in exchange thereof give them our spirituals, but they are otherwise beforehand with us, and our people are indebted to them for external preservation from danger and death? One Pocahuntas King Powhatans daughter did not only keep Captain Smith a-

Georg. Vit. Hist. p. 24.

Hist. Laus. p. 182.

L. 2. Ep. 16, 17, 18.

L. 3. Ep. 24.

live,

live, but for two or three years, under God, she was still the instrument to preserve the Collonie of Virginia *from utter ruine.*

And in that great Massacre March 22. 1622. *a Converted Indian was the means of delivering the rest of the English. Such mercies ought here and there to be remembred, and better recompence cannot be paid then heartie endeavours for their souls good, while Gods servants are doing this good to others, therein they remember themselves, for being so studious for others, they cannot forget their own souls, and indeed this Christian charitie begins at home, in our own hearts and lives, and then, as the pretious ointment of* Aaron, *it runs down, Psal. 133. 3. upon children and familie, which receive much spirituall advantage from the visible godlines of Parents, and Masters, their good, or evill examples have a potent energy, and influence upon all their company. But I will not detain thee much longer, I have written what I find upon record from others, and do not arrogate any thing to my self, the former and this Treatise have been carried on by conjectures, not confidences, which makes me say with* Vegetius, Nihil mihi authoritatis assumo, sed quæ ab aliis dispersa, velut in ordinem epitomato conscribo, *the matter and the manner of its managing, give me the denomination, not of an Author, but Collector, because I have methodized and gathered that together, which was severally dispersed, and if in these Lections and Collections any thing is to be owned by me or others as mine, it is the Topick part only, the reducing of the many probabilities into their proper classes or ranks, which causeth me also to borrow the allusion of* Claudius Espensæus *upon a like occasion: I claim no more, but the disposing of so many materials into their places and nests, which was there done also without any purpose of divulging them, they being private Observations leaning upon the credit of other Writers, and as the citations are not faulty, so my self I hope am least of all to be blamed, that took no more upon me, then to rehearse the sayings of others, affirming with* Jerome, *I had rather modestly declare what I find mentioned in Books, then obtrude any of mine own imprudencies, I tread in the same steps now also saying in the words of St* Austin, Nec onerosum esse potest, quod cum voles, sumitur, cum voles, ponitur: *These Lines need not be burdensome to any, which may be laid aside when thou pleasest.*

Vinc. Lirin. in prolego, scribo relatoris potius fide, quam Authoris præsumptione.

l. 1. cap. 8.

p. 658.

Malem alienæ verecunde dicere quam jura imprudenter ingerere. Hieron. Epiph.

Ep. Volus.

seſt, and when thou wilt, thou mayeſt peruſe them, but what ever thy mind be towards them, let me intreat thy conſtant ſupplications for the loſt and forlorn Iſrael, *follow likewiſe the holy endeavours of thy Countrymen in acquainting thoſe Natives in* America, *who ever they be with the glorious Goſpel of Chriſt, the Lord of glory, follow them in that gracious imployment, and ſoul-ſervice with thy beſt counſel, aſſiſtance and prayer, in which latter, I ſay as* Tertullian, *be pleaſed to vouchſafe ſome ſhare likewiſe to the Collector of thoſe, and theſe Probabilities.*

* *Tantum ore, ut cum petitis, etiam Tertulliani peccatoris memineritis. De Baptiſmo in fine.*

June 25. 1660.

Tho. Thorowgood.

JEWES in America.

Summe of the first Treatise.

Probabilities that the *Americans* are JEWES

FROM

Part I.

Six General Conjectures,

- General Introduction, *Chap.* 1.
- 1. Conjecture, their own Acknowledgment, *Ch.*1.
- 2. Rites, and Customes alike, Common and Solemn. —— *Ch.*3. & 4.
- 3. Words, and manner of Speech. —— *Ch.*5.
- 4. Their man-devouring. —— *Ch.*6.
- 5. They have not yet been Gospellized. —— *Ch.*7.
- 6. Their calamities, as *Deut.* 28. —— *Ch.*8.

Part II.

Some contrary Reasonings removed,

- 1. In the General. —— *Ch.*1.
- 2. Particularly; How
  - 1. Jewes get into *America*, *Chap.* 2.
  - 2. So few impeople such a part of the world. *Ch.*3.
  - 3. Becom so prodigiously barbarous. *Ch.*4.

Part III.

Earnest desires for hearty Endeavors to make them Christians

- 1. To the Planters.
  - 1. Cause of the Removall, *Ch.*1.
  - 2. Hope of the Natives conversion, *Ch.*2.
  - 3. Directions to it. *Ch.*3.
  - 4. Cautions about it. *Ch.*4.
- 2. To the *English* here
  - 1. In behalf of the Planters aspersions wiped off. *Ch.* 5. 6.
  - 2. Towards the Natives Conversion.
    - 1. Motives, *Ch.* 7.
    - 2. Helps, *Ch.*8.
    - 3. Encouragments from endeavors there, *Ch.*9.
    - 4. Successe upon the Indians, *Ch.*10.
  - Books of that businesse, till 1650. abbreviated.

JEWES in America, &c.

Summe of th's Second Treatise.

1. Mr. Eliots new Conjecture of the Americans Original from *Sem.*

2. Additionals to the former Probabilities.
   - 1. Preparatory.
     - 1. A Discourse concerning this new world *America.* *Ch.* 1.
     - 2. The meaning and force of the word Probability, *Ch.* 2.
   - 2. Six Additionals.
     - 1. Scriptural Allusions. *Ch.* 3.
     - 2. Resemblance in Language, *Ch.* 4.
     - 3. Mentionings from *Acosta*, &c. *Ch.* 5.
     - 4. Testimony of *Garcilasso*, a converted Royal Indian. *Ch.* 6.
     - 5. From *Manas. Ben. Israel* a Jew. *Ch.* 7.
     - 6. Observations from our own Countrymen there. *Ch.* 8.

3. Some Objections answered. *Ch.* 9.
4. The Indians docible nature, and Spaniards cruelties. *Ch.* 10.
5. Desires for further search after Jewes in *America.* *Ch.* 11.
6. Success of the Gospel there. *Ch.* 12.
7. It is reall, and the Collections duly improved. *Ch.* 13.
8. A Word for the Planters. *Ch.* 14.

CHAP. I.

A short Discourse, concerning the New World, or America.

I Do not intend a Topography of that large part of the earth in its longitude, or latitude of the Continent, or Islands, or a Description of the inhabiting Natives, with other living creatures found there; I shall say nothing at all of the gold and silver brought from thence, nor of the medicinal drugs, *Lignum sanctum*, *Sassafras*, and the rest, made famous by experience in this other World; these with many other things have been expressed largely by several Authors, with general content, and satisfaction: but my purpose is in this Chapter to enquire, whether *America* be a New World, or part of the old, and but lately fouud out, and heard of. There was a dull Friar that supposed it an irrefragable argument, and from the Scriptures, to prove more Worlds than one, by that question, *Nonne decem sunt mundi?* but he was well answered, by being bidden to read the next words, *Ubi vero sunt isti novem?* My good friend, and learned Mathematician, Dr. *Boreman* of *Kingston* (though his modesty will not suffer him to interpose his own judgement) cites divers considerable Authors that maintain a πολυκοσμία, plurality of Worlds, in a sober sense, and not repugnant to Theologie; and some imagine, he saith, such Worlds may be in the Planetical Orbs, &c. He mentions a merrie conceit, but from the Anatomie of melancholie, concerning the two green children spoken of by *Guliel. Nubrigensis*, as that they fell from heaven, and so came from the Lunary, or else the Jovial World; a jovial fancy indeed bred in the melancholick brain of that Mr. *Burton*, the more fit to deal in that dark humour

Nunc: Pl. Phet. po.

for *Nubrigensis* saith nothing of their coming from the clouds, or above them, or from another world, but he relates, l. 1. cap. In harvest-time the Mowers in a field near *Bury* in *Suff.* found them, a male, & a female, wandring, all their bodies were green, and their garments of strange materials; they learned, he saith, the English Speech, and were baptzied both of them; the boy died soon after, the other was married at *Lyn* in *Norfolk*, and was said to be alive a few years before he wrote; their own affirmation was, that they came from a Land called S. *Martins*, a Saint in most veneration among them, and being demanded where that Countrey was, and how they came from thence, they professed, neither was known to them, but they were a Christian Nation, had Churches, the Sun did not shine fully upon them, they were content with a small portion of its light, such as is the twylight among us in the morning, or evening, and we saw they said a light Countrie not far off, divided from ours by a very large River; the village where they im fos- were taken is called *Wolf-pites*, out of which is supposed they came. If there be any truth in this Narration, it will not evince, that it is any new world whence they came, but a part of this our own. There is one of late, who speaks confidentlie, in another sense, of more worlds, declaring, that Satan in dage. these our sinfull daies, is more than ordinarily busie, not onely with his cunning methods, and wiles and depths, *Eph.* 6. 11. *Rev.* 2. 24. but by palpable apparitions, yea such visible manifestations, as I think are scarcelie to be paralleld in *Wierus*, . Me- *Thyræus*, *Bodin*, and others; for though he be said to be faultie o. in some other things, he is charged with Devillisme also, and he seems not at all to denie those Diabolical actions seen and heard by him. He tells of two spiritual worlds discovered to him, *mundus luminosus, & tenebrosus*, a light, and a dark world, yet, I hope, it may be said of him with safetie, he doth not imagine there be other worlds known to him, than that mentioned and perfected, *Gen.* 1. 1. *&c.* I will not join him to the o. 29. Hæret. *Valentinian* hereticks, that had ridiculous and monstrous fan- o. Ep. cies of the several *Æons*, or worlds, a madness exploded by 389. the ancient Christians. Those Scriptures, *Heb.* 1. 2, and 11. 1. 3. speak not of several created worlds, but of the various managing and ordering the courses, ages and actions of this.

Hierome

Hierome indeed inquireth what the Apostle means by Καλὰ τὸν αἰῶνα τὸν κόσμου τούτου, the world of this world, as it might be rendered, *Ephes.* 2. 2. Is there, saith he, another, or other worlds, that do not appertain unto this? Of which *Clemens* in his Epistle makes mention; the Seas, and the worlds that are beyond it: but our translators have cleerly expressed it, and by the light of other Scriptures, removed that Scruple, *Rom.* 12. 2. *Ephes.* 2. 2. *alibique*; and that dark world, where the Devils dwell, is a part of this world, wherein also he hath so great a share, that he is called, the God of this world, 2 *Cor.* 4. 4. this very world we speak of and live in. They are also named κοσμοκράτορες τοῦ σκότους τοῦ αἰῶνος τούτου, the world-rulers of the darkness of this world, as it might be rendered *Ephes.* 6. 12. yea and that very Scripture that hath been produced for more worlds than one, militates sufficiently against that conceit, Hebrews 11. 3. *Through faith we understand that the worlds were framed by the word of God*, but what word for our faith is there in all the Scriptures that God made any other worlds, than that mentioned in *Gen.* there will be another world in the next life: this is called the present world. 2 *Tim.* 4. 10. that which shall be hereafter, is the future, which will come, *Mat.* 12. 32. *Mark* 10. 30. *Luke* 18. 30. The Heathen Philosophers made it a matter of argumentation, that there might be a world of worlds, either like this, or unlike, but even *Aristotle* is of another mind, (which it may be he taught his Scholar, great *Alexander*, who is said to be so sorrowfull, that he had no more worlds to conquer) 2. parts there be, he saith, of this world, τὸ ἀνάταλον θεῖ ἀκίνητον, the highest, the habitation of God, and the lower consisting of earth and water; and he declareth there is one world, and no more, which he doth not only affirm, but confirm in the next Chapter. The Philosophers called the world τὸ πᾶν, & τὸ ὅλον, because it is all and perfect, and that is the expression also of the antient Christian writers, as *Daneus* hath observed. *Pythagoras* is said to be the first that gave it the name of κόσμος, because it is so fairly and neatly composed, *Mundi apud Græcos*, saith *Tertullian*, *ornamenti nomen est*, the *Græcians*, he might have said, the *Latines* also, call this world by the name of cleanness and beauty, and not of filthiness: and there cannot be other worlds, as some have fondly fancied other Heavens, Sun,

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V. 55

Moon

Moon, Earth, &c. like ours; not because God was unable to make more, or that his materials were all spent in this, for that is a rational expression, *quod fit ex tota materia sua non est plurificabile*, in nature where the whole matter is laid out in one and the same thing, there cannot be a plurality, Christians know well our God is Almighty, he made all the world of nothing,

Bart.

Nothing but nothing had this God Almighty,
Whereof, wherewith, whereby to build this City,

this whole world, and if he had pleased, he could as easily have framed more, for he did whatsoever he would, *Psal.* 115. 3. 135. 6, and seeing his goodness and wisdom is satisfied with this one, the creature must be silent, and adore; the cause why he made no more cannot be unjust, though it be unknown; this one world is abundantly sufficient to obtain the ends of its creation, to declare the glory of God, and shew forth his handy work. *Psal.* 19. 1. and to make known the excellency of his wisdom, mercy, justice, and power; for God, saith *Tertullian*,
214, made this great universe with the word of his command, disposed it according to his own mind, and made all of nothing, one Commonwealth of all for the honor of his Majesty; and again, *Totus hic mundus una est omnium domus*, this whole world is the one house of all. It is no new thing, to call that part of the Old World, which is newly, or lately found out, another, or a New World, as *America* for that reason hath gained that name, and this Island, wherein we live, both in respect of Sea,
Sit. l. and Land, was unknown to former ages, and reputed afterwards a New World; for thus *Pompon. Mela* writes long since, What kind of Nation and People *Britain* is, we shall now shortly be informed fully, because the greatest of Princes hath discovered the Nation, shut up before, and vanquished them, which till then were not only unconquered, but unknown.
l. 6. *Julius Cæsar*, saith *Athenæus*, was the first of all men that entred *Britain* with a 1000 Vessels, or small Ships, and only 3 domestical Servants; so far from pomp, and ostentation were these antient *Romans*; *Cæsar* was here indeed himself, and saith that the places, the havens, the entrances, and all things else, in a manner were unknown to the *Gauls*, their next neighbours

bours, and the Merchants that went among them knew nothing but the Sea-coast, and those parts that be over against *France*, he sent for some of them, & demanded many Questions concerning the *Britons*, the Island, People, manner of War, &c. but he could learn little or nothing from them. *Josephus* writes of these Islands, as unknown, till *Vespasian* subjected them to the Roman Empire, and *Firmicus Maternus* magnifies the adventures of *Constantius*, and *Constans*, Emperors, for passing the *British* unknown Oceans; but *Lucan* reconciles this difference of time and persons. *Cæsar* shewed *Britain* to the *Romans*, did not Conquer it.

De Bel. Jud. l. 2. c. 16. & l. 3. c. 1.
Err. prof. Rom. p. 120.

Territa quæsitis ostendit terga Britannis.
He sought the Britons with open face,
But, scar'd, he turn'd his back apace.

Our Island was of old call'd another, a New world, as is abundantly declared from sundry antient Authors, Heathen and Christian, by Mr. *Burton* in his Annotations upon *Clements* first Epistle to the *Corinthians*. The books that are written of *America*, enquire what part of the world it is, whether known in former times: the first papers touched a little upon this, and now may be added what *Ortelius* tells from *Marinæus Siculus*, of a very antient coin found there, it had the effigies of *Augustus Cæsar*, and was digged out of the golden Mines, and sent for a rarity to the Pope, and that of *Ælian*, seems considerable; the comunication between *Midas*, and *Silenus*, that besides *Europe*, *Asia*, and *Lybia*, there is another continent of immense Magnitude, having many Cities, peculiar Laws, and manner of living; it abounds with Gold and Silver, which the Inhabitants regard not; and that of *Seneca* the *Tragedian*, is remembred by many, and may thus be Englished,

Annot. 20.
Theat. Am.
Var. Hist. l. c. 18.
Med. Act. 2 fin.

In the last times an age shall be,
Lands beyond *Thule* men will see,
And then the Ocean will untie
The bonds of nature, and descrie
Large Countries, and *Typhis* shew,
Worlds that the former World ne're knew

Here-

at. No. Orb. I. c. 11.

Hereupon *Acosta* concludes, that the Poet did divine, but no otherwise than is ordinary with learned and prudent men, who saw, by Philosophical rules, there was Land beyond that great Sea, and fore-saw that humane industry would by bold adventures, break thorough that vast Ocean, and make such strange discoveries, as shall become the wonder and astonishment of after times, yet *Bartholomew Casaus* affirmeth, that *America* was not found out by art and endeavour, but miracle: and

ar. p. 1.

that ὠκεανὸς ἀπέρατος unpassable Sea, and Lands beyond it

t. Y. & W. B

(mentioned by the said *Clement* in his forecited Epistle) are supposed to be the *British* Sea, and Island, and truly *America* will afford many such imperious Oceans, and formerly not known words, so that as St. Pet. 2. 2. 5 calls the age in the dayes of *Noah*, the old world, this part hath obtained the name of the new world, because it is not spoken of by antient Authors, and late writers acknowledge it to be such, even newly and lately found out. *Aristotle*, if that book be his, mentions no other habitable part of the earth, but *Europe*, *Asia*, and *Africk*, and the several adjoyning Islands; and venerable *Beda*, our Country-man,

: Mundo c. Viv. in Aug. C. D. 3. 3. n. C. B. de g. c. 6.

saith, *Cornelius* therefore called 2. of his houshold Servants, and a devout Souldier, *Acts* 10. 7. he sent 3. unto *Peter*, because the 3. parts of the world were by the Apostles to be brought under the faith of the Gospel, and thus generally all the antient Geographers divide the earth, yea *Berosus*, that old *Chaldæan* writer, relates that *Janus*, or *Noah*, so distinguished the

Act. 10.

p. 108, 116.

earth, as he had known it before the floud, called therefore *Janus bifrons*, for looking at both times, before, and after that deluge. *America* without doubt was then in the world, though not known, *Christopher Columbus* first discovered it, and *Peter Genebrard* saith, that *Americus Vespusius*, after 4. attempts, in several Navigations was before him therein, and gave it his own name; and it is justly in respect of its largeness, called the 4th. part of the world, not known, he saith in his time, whether it were a Continent, or Island, but he deems it probable, that by an Isthmus 'tis joyned with *Groenland*: thus as I said, *Columbus* is reputed to be the first discoverer of that great part of the earth, he was a good Mathematician, very witty, and industrious, yet so modest, that he would not call any part of it by his own name, and *Malvenda* is angry that *Vespusius* should rob

An. 1547.

him of that his due honour, and unjustly arrogate unto himself, the finding out of this New World, which of right did belong to that *Columbus*. *Malvenda* is serious in that enquiry whether any of the old writers had knowledge of this New World, and among other things, though he tells that the *Carthaginians* passed through the *Atlantique* Ocean, and that many of them, pleased with the salubrity and sweetnesse of those Countries, returned into *Afrique* no more, whereupon a Law was made, that none under pain of death, should sail into those parts, left their own Nation in time, should be depopulate, yet he concludes confidently, if former dayes had any knowledge of those Countries, it was very obscure, and confused, and such as afterwards quite vanished away: it may therefore without danger be averred, as *Volaterrane* hath written, that those 3. parts of the world, and this 4th. were never known to one another, for none of the ancient Armyes came into *America*, no, not so much as the name of the *Macedonians*, or *Romans*: And how could it be known before the admirable invention of the Loadstone, in the nature, and use of it in navigation? in old time, as *Maternus* before named writes of those Emperors, they despised the horrid winter Seasons (which was not done before, he saith, nor after shall be) and with their oares passed through the raging surges of the Ocean, to the terrour of the *Britains*, as the Mariners in *Jonah* 1. 13. rowed hard in the tempest to bring the ship to Land. *Lemnius* indeed conjectures, that this virtue of the *Adamant* was not hidden from the antient, as also, that Guns, and Printing be no new invention, alleging that of *Solomon*, Eccles. 1. 9. *There is no new thing under the Sun*, but thats understood of no new species, kind, or creature, or no new way of worldly happinesse or contentment, though it may seem othervvise to those that knovv not, or have forgotten former things: but *Acosta*, as he speaks confidentlie, that the blind may as vvell discern vvhat is done in a mountain far from them, as a seafaring man descrie hovv to steer his course in the midst of the sea, vvithout the help of the Loadstone, so he judgeth it vvonderfull, that this nature and quality of it was not knovvn of old, vvhich is manifest, he saith, because *Aristotle*, *Pliny*, *Theophrastus*, and the rest are herein silent, and *Lucretius* an Historical

p. 126. b.

ubi supra.

De occult. l. c. 4.

Vide supra, P. 42.

call Poet mentioning other Naval matters, saith nothing of this, he tells of the *Phœnicians*, great Navigators, but their directing art, in his words, was from the stars; *Claudian* might have been remembred also, who writing a particular Poeme hereof, saith,

Sed nova si nigri videas miracula saxi.
But now if you fasten your eyes upon
The new wonders of the black stone,

Yet of this most miraculous property and use, he had no knowledge, takes not notice, maketh no mention; yea it may be yet more considerable, that the Pilots, guides, and Masters of Navigation, as they now sit upon the hindecks, viewing the Versorie or compasse for direction, so in old time they placed themselves on the foredecks of the Ship, that they might the better look about, and spy the coast and places, as, and whither they went, thence the *Navarchus* or Pilot of the Ship was then called *Proreta*, the ruler of the foredeck, or former part of the Ship, ἀπὸ τῆς πρῴρας, from looking before to prevent danger, and *Xenophon* sheweth, that in his time the Master of the Ship was in the Prowe: It is generally confessed, that this quality of the Loadstone, perpetually tending to the North, was never taken notice of by the ancient, they write of its attractive Nature. *Prosp.* p. 60. writes so many hundred years since, that in the Temple of *Serapis* in *Alexandria* an iron Chariot hung, as in the air, without any Basis or support, and the people look upon it with amazement, as if it had been a supernatural work of their God, but when the Loadstone was taken away, it fell down, and the wonder ceased. *Cæteræ ejus virtutes latebant omnes*, saith our Countrey man Dr. *Gilbert*, that famous Author *de Magnete*, as he is stiled by *Peireschius*, a man of great fame also: its necessary usefulnesse for navigation was first found out in *Melphi*, a City of *Campania*, about the year 1300. by a Citizen named *Johannes Goia*, but *Pancirellus* perswades himself and others, the Inventer thereof is not known: till then the Sea mans Directorie was the *Cynosura*, or Polestar, which who so then observed well, did sayl more safely saith *Higinus*, they looked upon other stars also, but in the

m. Orig.
l. 5. m 101
cirol. No.
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Mag. l. 1. c. 2
Vit. Peir. p.
in Pan.
de Mag.

Murk

murk night and thick darkneſſe, when no ſtars were ſeen, they wandered, and were loſt, and could not know in what parts they ſailed; and this perhaps aggravates the terror and danger that Saint *Paul* was in, and thoſe that ſailed with him, no ſmall tempeſt lay upon them, all hope of ſafety was taken away, when neither Sunne nor ſtars in many daies appeared, *Acts* 27.20. as *Greg. Nazianzene* tells of a tempeſt himſelf was in, and their peril, as the greater, becauſe ὑ νῦτος, ὑκ ἄπειρ☉ &c. No Iſland was ſeen, or Continent, no light, nor any ſtars, which Mariners uſe to mind for their direction, as *Virgil* an univerſally learned Poet remembers, In vit.

——*cæcis erramus in undis.* And again, Æneid. 3.

Erramus Pelago, & totidem ſine ſydere noctes.
We erre in ſea, and go aſtray,
Whole nights no ſtar ſhews us the way.

CHAP. II.

The Notion or Meaning of the word Probabilitie.

THE rational weight and ſignification is here to be diſcuſſed; the word belongs to Logick, of which *Tertullian* ſpeaks thus in the general, It is a cunning skill, ſtructive and deſtructive, cloſe in Sentences, in conjectures hard, buſie in reaſoning, and in contention troubleſome, which is applicable to the abuſe of this Art or Science, like that Proverb, *Purus Logicus, purus hæreticus. Laertius* calls it an art of diſputing, by which we prove, or diſprove, by the Interrogations and Anſwers of the Diſputers; better men have had good words for this skill, ὅτον θρῦγκ☉ ἐϛι Διαλεκτικὴ, Logick, ſaith *Clement* of *Alexandria*, is as a fortreſs to preſerve truth from the injurie of Sophiſters. It is an arguing Diſcipline, ſaith *Auguſtine*, very available for the underſtanding of all ſorts of queſtions, that are to be found in the holy Scriptures, and *P. Melanchthon*, that glorie of *Germany* in m.p.35.K. Stromat. 1. Doct.Chr. c.31.

his time, desires all Scholars, and for Gods sake, who certainly is offended when learning is despised, that they will attend, while we read to them out of *Aristotle*, &c. And *G: Downam*, a good man, and afterwards a good Bishop, and one of the most learned in both Kingdomes, saith Mr. *Bolton*, a great Scholar also, told his Auditors publickly, that Logick is not only most honourable and divinve, but θεόδοτος, given of God, yea, he allegeth and alloweth that of *Plutarch*, saying, God himself διαλεκτικώτατος, most Logical: the genuine meaning of the word Probabilities, the subject of this Chapter, is discernable by natural Logick, and reason, without the help of that which is in Schools, and artificial; in plain English therefore, a Theme, Sentence, or Probleme is said to be probable, when it cannot certainlie be affirmed, or denied, but the assent of the Reader, or Hearer is left to the weight of those arguments or examples which are laid before him, and are most prevalent with his right reason, which in some cases had need to be serious, and well informed, because there be some false things, which at first blush seem more probable, than those that be true. I may take leave to speak the more of this, because some have conceived a greater strength and stresse was put upon those Probabilities, than either the Native signification of the word will bear, or is by the Discourse it self any where attributed to them. *Aristotle* defines that to be probable, which seems to be true, either to all, or to most, or those that be wise, and either to all these, or the most and wisest of them, but Dr. *Cracanthorp*, a very learned man (and otherwise a great admirer of that Philosopher, so wofully slighted by old *Athenæus*) likes not that assertion, because it is hard to know, what the most & wisest in any matter think, but what all men think is impossible for any to understand, he therefore calls that probable argumentation, by which from premises that be probable, a Conclusion is inferred, that tends either to the finding out of truth, or perswading to that which is good; upon this latter, the latter part of the former Treatise was most conversant: the great design of the Probabilities was to discover by such debatings the likelihood of their Proposals, or to set others upon that work, but such disquisition determines not on either hand, that is, for Apodeicticals, and demonstrations, not

p. 245. ante.

l. 1. c. 1.

l. 5. p. 2.

p. l. 8. c. 8.

for this kind of reasoning, as if a man would evince the probability of that common sentence,

> *Ad generum Cereris sine cæde & sanguine pauci*
> *Descendunt Reges, & sicca morte Tyranni;*
> Few Tyrants without blood, by timely end,
> Or a drie death, to *Vesta* do descend;

Multiplied experiences from past Histories and present examples will not onely perswade the thing to be probable, but moderate the Government of such as have in their hands the reigns of power; but general Presidents, and probable arguments do not demonstrate, or make necessary conclusions, for that is also the same learned Doctors observation, In Demonstrative reasoning both conclusion and premises are necessary, but in the Probable they are both no more than probable: and this by *Polanus* is termed a contingent Syllogism, and doxastical, because it is compoſed ἐκ τῶν ἐνδόξων, of things that be likely, as they are Paradoxes which be different from the common opinion; *Cicero* calls that probable, which hath some verisimilitude to or with the thing for which it is produced, whether it be true or false, and that is his saying also, *Nihil est tam incredibile, quod non dicendo fiat probabile*, Discoursing makes that likely, which is most hard to be believed; in those things therefore that are credible, that is sooneſt yielded unto, that hath the faireſt probability; and what is now further added to the Fortification of the Conjectures, will walk by the same steps of modestie, without any digression or retorsion, lest that be said against it, which *Hilary* writes of *Tertullian*, *consequens ejus error, scriptis probabilibus detraxit authoritatem*, confidence and presumption may abate the countenance of probabilities: they offered upon several instances and Resemblances to make conjectures, that the Americans, possibly, may be of Judaical extract, they are indeed a people shut out from all other Nations, not conversing with any in *Europe*, *Asia*, or *Africk*, nor at all, till of late time known to any of them, yet in many things, and several customes, they are like one to the other, so like, and in so many things, that some have not been able to disprove the probabilities, that these Indians be

ibid. p. 3

Log. p. 5

De Inve

In Para

In Matt Can. 5.

Judaical, but by entitling the Devil to be their Master, teaching the Natives such Jewish fashions, as *Polybius* writes of some Historians, notknowing how *Hannibal* gate over the Alps, feigned that some Deity appeared to him, and shewed him the way. However the Collector never intended to impose upon any reader, or desired to incline him beyond the natural and proper meaning, which imports not any certaintie or necessitie, either in themselves, or apprehension of others, but verisimilitude onlie, perhaps the Americans may be Jews, as the Jesuite *Maldonat* upon occasion interprets the word, it is probable, but uncertain, in *Matth.* and also *Luke* 19. *Probabilem esse opinionem dico non certam*, disputing that *Zacheus* was rather a Gentile than a Jew, and that this is certain, that as there be some things, that indeed are true, and yet have no semblance thereof, so there are many things, that in appearance are probable, and that is all, τὸ δόκειν ἢ τὴν ἀλήθειαν βιάζεται, as opinion, so Probabilities may paint matters otherwise than they are, both do sometimes offer violence even to truth it self. If therefore these dim and dark conjectures be not manifest, certain, and demonstrative, that was never intended, nor so much as pretended, *Contenti esse debebitis, si probabilia dicantur*, said the Orator, Men should be satisfied, if they see Probabilitie, he that collected them is a man full of infirmities, and those to whose censure they are exposed, are not yet perfect, if therfore what is set down be at all probable, they fullfill their promise, if small misprisions do intervene, that of *Olaus Wormius*, upon alike occasion, may be my buckler and defence, *inter spissas antiquitatis nubes nusquam offendere felicitas est, errare impunitas*, in uncouth and dark wayes not to go astray, is happinesse, it deserves pardon and impunity, though there be some failing: finallie, this was my meaning, and is my mind still, as in *Keckerman* those two questions are propounded, Whether *America* of old was joined to the Continent of *Asia*? the answer there is, That doth not seem probable, & then Whether *England* formerly were one Continent with *France*, That seems, saith he, more probable: I say therefore, as *Grotius* in his conjectures of the Original of this very people, These things I offered, to shew some Probabilitie in the conception, I did not obtrude them for certainties, if any produce that which seems more sure, I shall

thank-

thankfullie embrace it; they have not yet so far prevailed with my self, as to convince me, that the *Americans* are without Controversie of Judaical race, but it is probable they are Jews, or descended from them.

CHAP. III.

Additional probabilities, and first, some things that we read in Scripture of the Jews, are found amongst the Indians, or the very like unto them.

I Begin with Circumcision, and justly, for it is the maineſt point of Jewish Religion, saith Bishop *Montague*, It had the front among the former Sacred Rites and Customes, but something I suppose considerable will now be added thereto, the rather, because it hath been confidently affirmed, by some most opposite to these conjectures, if that Judaicall badge were certainly known to be upon the Indians, there would be more than consenting to the Probabilities, and they would say with *G. Hornus* (a very learned man, and one that hath travelled as far into these enquiries, as any other) if there were any certain testimonies of their Circumcision, he would judge them to be of Judaical extract; I shall therefore now in this be more expresse, not troubling the Reader with that which puzled *Herodotus*, whether the *Egyptians* had Circumcision from the *Ethiopians*, or these from them? seeing we know assuredly from the word of truth, it came originally from the Jews, *Gen.* 1.7. which caused *Theodoret* to write so confidentlie, it was no old Law among the *Egyptians*, to] circumcise Infants, for *Pharaohs* daughter finding *Moses* by the River side, saw him circumcised, and said thereupon presently, *This is one of the Hebrews children*, Exod. 2.6. That then of *P. Martyr*, to the former mentionings may be inserted, which was received from the mouth of a fugitive Indian, that in some parts of *America*, as they had Cities walled, people clothed, and government by Laws, so they were Circumcised likewise: in *Jucatana* they be all cut in that part, and in the Island of the Holy Crosse, *Cu-*

Circumcisi
Act. p. 241.

Orig. Amer
p. 35.

Euterp. m.
p. 144.
Curigraf. n
p. 3.

Decad. p. 2
290. 293.
300.

b_4, and many other places: and in a book he wrote after his Decads, he tells in a manner they were all circumcised, and in one Island, he saith, they carried them away all as hares, and thought they might do it lawfully, because of their Circumcision; Mr. *Brerewood* also, whose judgement is verie ponderous, writes confidently, that in *Jucatana* the inhabitants have Circumcision still in use, which is not onelie avouched by *Grotius*, but he tells the same of many other Nations in *America*, *Tolonas*, *Acuzamitenses*, *Guazacualcenses*, & others about *Mexico*, and when *Jo de Laet* was in a manner convinced of this truth, he studies to elude it by another evasion, as if it were the mark of the filthie disease, and not the sign of Circumcision, but *Grotius* merily, and with fine force beats him from that fence and fancy, saying, as if the Venereous Pest were in that Countrie so Judaical, that it was content to take off the prepuce or foreskin onely, and spare the other parts of the body; & when the same learned man tells him, there are so many witnesses affirming, divers of the people in *America* to be circumcised, that it doth not become a modest man to deny it, it did extort from *Jo de Laet* himself, notwithstanding his former allegation, that expression, Neither do I absolutelie deny it; and again, It is possible it may be so. *Suetonius* telling of some cruelties exercised by *Domitian* upon the Jews, saith, when he was a young man, he saw, among verie manie others, when a publick inspection was made of a man 90 years old, whether he were circumsected; and here, because ocular witnesses, and of our own Nation, in this may seem almost a cogent Probabilitie, I shall therefore produce two most irrefragable testimonies of that convincing kind, I saw Mr. *Eliots* Letters to Mr. *Winslow*, the *New England* Agent here, in these words among others, You tell me one will publish Probabilities, that at least some of the ten Tribes are in *America*, it would be a glad tidings to my heart, and when Mr. *Dudley* heard of it, he said, Captain *Cromwel* that died lately at *Boston* here, reported, he saw manie Indians to the Southward circumcised: and for a further confirmation hereof, I had it not onelie from the the mouth of Mr. *Tho. Gage*, and his Printed book, but I have his Letter by me, wherein he doth assert, that in the Town of *Mixco*, where he Preached five or

Inf. nuper ert.

l p. 101.

t 2. p. 10.

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p. 138. l. 28.

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six years, he had often deep Discourse with an old Indian, named *Domingo de Gusman*, which was Fiscal, or Clerk of the Church. This Indian did often shew him some Papers in written hand, of antiquity, wherein were many practises of their forefathers agreeing much with the Jews Customes, but especially, he would talk often of the cutting off young childrens flesh, when they were newly born, which I my self saith he, saw also once performed among them, to whom I went with a Guard of Spaniards, where we all beheld their Priest, cutting with a rasor made of flint, the foreskin of a new born babe; other of his general observations will be mentioned hereafter; and now as *Genebrard* writes confidentlie of the Tartars, that they are Jewish, because they were circumcised long before they received any of the Mahometane rites, it will doubtless seem probable also, that many Indian Nations are of Judaicall race, seeing this frequent and constant Character of Circumcision, so singularlie fixed to the Jews, is to be found among them. The former Papers mentioned how the Indians, even literallie fulfilled that o *Psal.* 74.14. and that of *Ezek* 5 9 10. a thing to be done notoriouslie, yet not known by any Historie to be done in the daies of *Jerome*, the Cannibals there act it, and so do the Spaniards, setting up Shambles of Indian flesh, to which now may be added, that in the Province of *Popyan*, between *Quito* and *Panama*, there be some such salvages, that do not onely eat such as they take in war, eating one part while the other liveth, but they sell their children, and their sons, their fathers and mothers, to the Butchers that keep Shambles of mans flesh. It was then remembred also, which is so often threatned to the Jews, that they should be scattered among all people, *Deut.* 28. 64. into the four Winds of heaven, *Zach.* 2. 6. a phrase expounded by our dear Saviour, as may now be added, *The elect shall be gathered from the 4. winds, from one end of heaven to the other*, Mat. 24. 31. how is this verified, if the Jews be not, or never were in *America?* To make some further enlargement to this particular. The Jews were to be carried into the Islands, with which *America* Abounds. *Aristotle* indeed dislikes that dichotomy of the earth, into Continent, and Islands, because ἡ συμπασα μία νῆσός ἐστιν, the whole broad earth is one Island, surrounded by the Sea and wl from

Chron. m. P. 202.

Ep. to R. p. 17.

Scatttere P. 33.

Islands

De mun

either

l. 1. p. 3. 25. which is not only averred by *Strabo*, but proved both by sense, and reason; and surely those divided parts of the earth, and sea, were so framed by the great Creator, at the first forming of the world, for the better discovering of the wonders in the deep, for out of Islands, as out of Towers, men may see into other parts of Sea and Land, wherein also they repose themselves after their long and dangerous voyages, whence they set out again with more confidence than they could, or durst do, if the Seas were not beautified with Islands, of which many strange

os. l. 4 c 19. h. l. 4. c. 11. la l. 5. c. 3. nd. Ortel. . 342. things are written, some suddenly appearing, others floating, and carried by the winds, with their woods, and buildings, some are called Male, and Female, because inhabited by such severally, and *P. Martyr* writes of Islands in *America* that be fortunate, and unfortunate. The *Jews* according to Scriptural predictions, were to be carried into the Isles, and the Lord will find them there, He will stretch his hand again the Second time to possesse the remnant of his people, which shall be left of *Ashur*, and of *Ægypt*, and of *Pathros*, and of *Æthiopia*, and of *Elam*, and of *Shinear*, and of *Hamah*, and of the Isles of the Sea. *Esa.* 11. 11. *Ezek.* 34. 11, &c. of their being in the Islands, and their recovery thence, we have many Texts. *Psal.* 72. 10. 97. 1. *Es.* 41. 1. 5. 42. 4. 51. 5. 60. 9. 66. 19. *Jer.* 31. 9. 10. Some take *America* to be an Island, not contiguous to any other part of the earth, and most certainly it abounds with multitudes of Isles, *Cuba* hath a famous Bay, accommodated with an 100. Islands, *Cuba* is compassed about with them, as an Hen, with her Chickens: *P. Martyr* makes an exact description of *Hispaniola*, among other in these words, It hath a 1 000. and again a 1000. fair, comely, and rich Islands, as so many glorious Nymphs, attending upon *Tethys*, *Neptunes* Queen, exceedingly adorning her. Then Parables and Similitudes were much used by the *Jews*, as they are now by the *Americans*; that the former delighted in them is manifest from several places both of the old, and new Testament, 2 *Sam.* 12 *Psal.* 49. 4. *Eccles.* 12. 9. *Jeremy*, *Ezekiel*, and the rest; thence the saying of *Rabbi Mose*, in *Galatinus*, is observable, Know that the key to understand all the passages in the Prophets, is to observe the Parables, Metaphors, Similitudes, and Riddles, which some, not considering, have judged the *Jews*, without cause, guilty of

p. 5.] bles. c. 6. Arc. p. 15 l. 28. several

veral absurdities. In the new Testament our Lord Christ spake many times, and many things in Parables, *Math.* 13. 3, &c. yea and without Parables spake he not unto the People, *vers.* 34. and it is the expression of Godly Mr. *Greenham*, to speak and write Parables was the learning most accounted of in our Saviours time, and is yet best thought of among the *Iews*; and it is as certain, that such Parables, and Similitudes, are pleasing to, and much used by the *Indians* also. The King of *Pawtuxunt* led some *English* into a Thicket, where all sitting down, he shewed his naked breast, asking, if we saw any deformity upon it? we told him no, No more, said he, is the inside, but as sincere and pure, therefore come freely into my Country and wellcome, Capt. *Smith*, *Gen. Hist.* p. 141. As Mr. *Williams* that conversed so much, and so often with them, relates, the better and more sober sort of them, delight to expresse themselves in Parables, as when they mention Innumerable things, they take hold of their hairs, or fill their hands full of sand; as one of them told Mr. *Mabu*, when he came to make known the word of God to them in their own tongue, that he should be to them as one that stands by a running river filling many Vessels, so should he fill them with everlasting knowledge. Another of them said to Mr. *Eliot*, If one should come, and throw a fine thing among them, and they earnestly catch at it, and like it well, because it looks finely, but they cannot look into it, to see what is within, —— but if it be opened, and they see that within to be precious, then they should believe it: so, saith he, you tell us of Praying to God, and we like it well at the first sight, and we know not what it is within, but if you would come unto us, and open it, —— Another laying his hands upon his knees, and hamms, complains he was as a man tyed in cords, and prayes to God to be unloosed. And it may happily be worth the enquiry, how, and when that of the Prophet *Jeremy* is to be verified, *Behold the dayes come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the Children of Israel out of the Land of Ægypt, but the Lord liveth, that brought them from the Land of the North, and from all the Lands whither he had driven them, —— Behold I will send for many Fishers, and they shall Fish them, and after I will send for many Hunters, and they shall Hunt them from every mountain, and*

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Ibid.

Streng of We p. 24.

Fish-

from every Hill, and out of the holes of the rocks, Jer. 16. 14, &c. If the *Americans* be *Jews*, the *Spaniards* have fulfilled this literally, *in expiscandis unionibus*, saith *Cæsa*, in fishing so carefully, yea so cruelly for their Pearls, precious stones, and gold, and when they had sufficiently troubled those waters, and emptied them of that Treasure, they were not so satisfied, but hoping the Natives could make further discovery, they hunt them also with their dogs from every mountain, and hill. That also may be considerable, they call excellent things, God, as *Gen.* 30. 8. Excellent wrastlings, *Heb.* the wrastlings of God, and *Psal.* 36. 6. mighty mountaines, *Heb.* mountains of God, so *Psal.* 80. 10. there are in *America*, whose general custom is, at the apprehension of any Excellency in men, women, or any other creatures, to cry out *Manittoo*, it is a God. It is read also *Es.* 11. 11. as was before mentioned upon another occasion, The Lord shall recover his people —— from the Islands of the Sea, so most translate it; but I think it is to be rendered saith *Manasse ben Israel*, a learned Jew, from the Islands of the *West*, as *America* is Westward from the Holy Land. And that may be remembred here which *Hornus* relates from *Stuckius*, that the *Spaniards* found in the Isle *Carolina*, many Brazen Statues, hollow within, with their hands conjoyned, by which they held Infants to be sacrificed to their Gods, which they burnt in the fire, whereupon he concludes, that the *Canaanites* came into *America*, and they had in *America* sacrifices, as unto *Moloch*. And *Lerius* tells of a Custom among the *Brasilians* in many particulars agreeable to that of *Bells* Priests in the *Apocrypha*, which, as to Historicals have not been refused, these also imagining, that their *Aygrian*, or *Cacodæmon*, and evil spirit, eats up all that prepared provision. They have their Exuffiations, and breathings upon such as stand by them, in the doing whereof they say, Take ye the spirit of valour, by which you may overcome your Enemies, and this is somewhat like that Judaical use, *Ezek.* 37. *Gen.* 2. 7. *John* 20. 22. And among other expressions of humanity and hospitableness, that they shewed to us, they washed our feet with clear water, as we sat severally on their hanging beds, which made me think saith *Lerius* of that old fashion, *Gen.* 18. 4. 19. 2. 1 *Sam.* 25. 41. As the Jews many times under the words of praying to God com-

pre-

prehend all holy services, and acts of Religion. *Gen.* 4. 6. *Psa.* 14. 4. 99. 6. *Rom.* 10. 12. 1 *Cor.* 1. 2. It is so among the *Indians*, the praying to God is their general name for Religion, and their frequent phrase of Praying to God is not to be understood of that Ordinance and duty of prayer only, but of all Religion, and comprehendeth the same meaning with them, as the word Religion doth with us. And this brings to remembrance that of the Lord by his Prophet, *I will pour upon the house of* David, *and the inhabitants of* Hierusalem, *the Spirit of grace and supplication* - - *Zach.* 12. 10. The Lord hath not only made these Indians a praying people, but Mr. *Eliot* professeth, there is a great Spirit of prayer poured out upon them, to my wonderment; and a little before, I see evident Demonstrations, that Gods Spirit by his word hath taught them, because their expressions, both in prayer, and in their Confessions, are far more and more full, and spiritual, and various, than ever I was able to expresse unto them.

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Ibid.

CHAP IV.

Additional second, from some resemblances in language, betwixt the Jews, and Indians.

TO the Conjectures of this kind from *Seneca*, *Cæsar*, *Volaterane*, *Giraldus Cambrensis*, and *Grotius*, mentioned in the former papers, may now be added, a *Abbas Urspergensis* derives the *Franks* from *Troy*, because divers of their Princes had *Trojane* names, *Priamus*, *Antenor*, &c. *It* is the confident assertion of *Hump. Lhuyd*, *Nullum certius argumentum, quam ex lingua*, there cannot be a be a better proof for the Nations Original, than from the tongue and speech, and thence he proves *Brennus* and *Belinus* to be Britons, as he said of the *Cymbri*, because their Kings are called *Clodic*, *Lhus*, *Bel*, *Lhud*, *Thudfach*, *Barrick*, which are names usuall among the Britons; as *Olaus Wormius* tells our learned and noble Countrey-man, Sir *Henry Spelman*, because the Heroes of the Danish Nation have the same names, which we find in [illegible]brew, I do therefore

(a) H
Fragm
p. 45.
p. 43
Mon.

contend, that from thence we have Original, *quod te ultro largiri gaudeo*, and I am glad you are of my mind. Some Resemblances betwixt the Jewish and Indian Language were cited in the former Treatise, the aspirations and Pronunciations, are in both much alike, which is owned also by *Hornus* and *Laet*, thence *Hierome* and *Augustine* concluded the Punick Language to be near of kin to the *Hebrew*. The next was *Mexicos* affinity to the Messiah, or *Mescbico*, as the Venetian Bible reads, In the name of our Lord God, *Ieshuah Mescbico*, we seal the Gospel.

Then the Indian *Zemes* are in Letter and sound like to the *Ziims* in *Isa.* 13. 21. 34. 14. That of *Acosta* was next remembred. The Indians have no proper or peculiar name for their God, a relique it may be of that Judaical conceit of the non-pronuntiable *Tetragrammaton*, to which that of *Io de Laet* may now be annexed, They worship God so solemnly, that they will not name him *sine Præfatione, aut scrupulo*, without some Preface or curiosity. Then the frequent use of the word Hallelujah was the more considerable, because it could not be observed to proceed from any Christian imitation. The *Hebrew* inscription of brasse then mentioned, is since taken notice of from *Genebrard*, by *Manasseh Ben Israel*, & that the Jews had some such kind of monument laid upon their Sepulchres is related by *Iosephus*. It is further said, that many *American* words are like to the *Hebrew*, Dr. *Fletcher* thence supposeth the Tartars to be Jews, because so many words and places amongst them are Judaical, and for the same reason *Genebrard* consents with him, and this from Language is no minute conjecture. *G. Hornus*, hence guesseth the *Americanes* may be *Punicks*, because many words among them are so much alike, that they seem not to be such by chance and contingency; thence 'tis thought probable, that the *French*, is old *Welsh*, or *British*, because so many words are of the same signification in both, as *putain* an Whore, *Mark* an Horse, &c. and if it be said, the *Americane* Language is nothing else but a medley, and confusion, let that then of the learned *Bochartus* be observed, In *Ægypt* the Jews did not lose their Language, because they dwelt together, but in *Babylon* they were dispersed, and in that captivity every one was constrained to use the Speech of their Masters, and

to their other miſeries, this waſalſo added, They loſt their Mother-tongue. And further, the Indian Speech abhorreth the interpoſitions, and poſtpoſitions that are uſuall in the *Greek*, *Latine*, and *Spaniſh*, and agree with the *Hebrew* Affixes ſaith *Acoſta*. Again, the name of the place, which our late Colonie hath choſen for their ſeat, proves to be perfect *Hebrew*, being called *Nahum Keike*, that is, the Boſome of conſolation, and it were pity ſaith the writer, that theſe who obſerved it not ſhould change it into the name of *Salem*. Beſides *G. Hornius*, no confident allower of theſe conjectures, deems it memorable, that among the *Haronians*, the name of *Ioſeph* is in uſe, and he cannot gueſſe, whence they ſhould have it, but from the Jews. The word *Moab* alſo is taken notice of by *Lerius* to be uſed by the *Braſilians*, and ſignifies a Caſtle in their Language: The ſame Author writes alſo, that ſome of the Indian pronuntiations are in the throat, as the *Hebrew* guttural Letters, which will further be manifeſted by *Garcilaſſo* a Noble Indian of *Peru* converted to Chriſtianity, and Mr. *Eliot* ſpeaketh ſomewhat to this purpoſe afterward.

Affixes. p.382. plt. 15 Plee. p 14.

Nahum.

De Orig. Am. p.193.

Joſeph.

Moab. P.36.

P.110. Gutturals. Cap. Cap.

CHAP. V.

Additional third, is from Acoſta *the Spaniard, and others.*

THe Experience, and learning of *Acoſta* go far with many, and in reading ſome of his books long ſince, I found more ingenuity in him, than I expected to find in a Jeſuite, which upon this occaſion for his credit ſhall be recited; He doth not canonize the *Apocrypha*, but mentions them with this Parentheſis, if they deſerve any regard; he confeſſeth his Conntreymen could not do any miracles towards the Converſion of the Natives: *It* is not lawfull he ſaith, to extirpate them, no not for pertinacious infidelity. *I* cannot but commend his zeal for Chriſt, and Chriſtianity, he confutes the opinion of thoſe that conceive it poſſible for men to be ſaved, without the knowledge of our Lord Chriſt. He is expreſſe with the Re-

Nat. Hi. or. l. 23. De Proc. Ind ſal. l. 2. c. 8. & l. 12. c. 8.

l. 5. c. 4.

formed

formed Churches, for explicit against implicit faith; his Countrey men were much blamed by him for their cruelties and iniquities among the *Indians*, *non signa fervent, sed scelera*, no signs and wonders, but sins and wickednesse; and his great desire for the salvation of the Natives is verie remarkable, thorow all those his six books; *I* liked very well also that saying of his upon *Acts* 6:4. *We will give our selves continually to prayer and the Ministry of the word, Peter*, and *Iohn*, and *Paul* never preached, he saith to the people, before they had first prayed unto God, and there he praiseth *Dionysius* and *Austen*, for appointing prayer ever to precede Theological exercises. He is abundant in reproving the Spaniards for their harsh dealing with the innocent Natives, he would not have them compelled to Christianity. He lived seventeen years in those parts of the Western world, and being a learned man, he could not but observe many things, of which some are now next to be remembred The Scriptures speak much of *Tharsis*, and of the Jews being there, *Is.* 66. 19. *Ezek.* 38. 13. and he will have that applicable to the new world, and in the next Chapter he doth the same by *Es.* 18. 1. and *Zeph.* 3. 10. *They shall go to the Islands afar off, and to* Tharsis, *who shall be saved of* Israel, and by these he understands the remote places of the West, even *America*. In another of his books he writeth, that in *Peru* they worship the Sun, and Thunder, the Moon also and the stars, the earth likewise and the Seas, after the manner he saith of the *Chaldeans*. Again, the Jews were affectionate admirers of their Ancestors, wherein these *Indians* also do imitate them, in being carefull observers and preservers of their forefathers memories. The *Egyptian* Superstitions are very frequent among the *Americans*, and it is too well known, that the Jews brought from thence many strange tricks and customs. *It* was mentioned before from *Acosta*, that the *Americans* in some things of Language differ from the *Greek* and *Latine*, but agree with, or come near the *Hebrews*. The *Indians* are great lovers of locks and long hair, it is extreme ignominie among them to be cut, or polled short, and this is no strange thing among the Jews, *Num.* 6. 5. *Iudg.* 16. 17. *Nehem.* 13. 25. *Cant.* 4. 1. 6. 5 7. 5. *Isa* 3. 24. *Jer.* 7. 25. In some places of *America*, they are guilty of filthinesse, like that in *Baruch* 6. 43. In the Pre-

L. 2. c. 8.

C. 17.

L. 5 c. 10. passim.

Ep. Dedic.

De No. or. l. 1 c. 41.

De procu Ind. sal. p. 473.

Ibid.

P. 437.

face

face to his Book *De procuranda Indorum salute*, he divides all the Natives into three Classes or sorts, the first have Laws, and Learning, the second wanting these, yet have a kind of Polity and Government, he third are barbarous indeed, without Law, King or Covenant, or Magistrate, *&c.* In the first rank he placeth the *Sinenses*, whose Letters and Characters he saw to be like unto the *Syriack*. It is confessed also that *Acosta* acknowledgeth some of the *Americans* garments to be like unto the Jews; *Malvenda* affirms them to be of the same fashion with *Elias* mantle, or cloak, mentioned 2 *Kings* 2.8. and *G. Hornus* from *Acosta* reporteth, that several points of Judaism are retained in *Mexico*, as the Feast of remission of sins, the Rite of Circumcision, and holy oil, he telleth the Relation also of credible persons, that some remainders of the ten Tribes are found in *America*, to which though himself cannot give full consent, yet he denies not, but some of them might go along with the *Scythians* thither, and he addeth, that the Israelites might go into *Tartary*, yea into *America*, which he repeateth also in another place, declaring the Probability, that *S. Thomas* being a Jew might Preach in *America*. *Malvenda* before named, hath several other suitable conjectures, as that the straight of *Anian*, severing *China* and *Tartary* from part of *America*, is a fit place whence the Tribes of *Israel* by a short passage might be conveyed from *Assareth* or *Tartary* into *America*: He mentions out of *Rabbi Solomon*, a verie ancient Tradition among the Jews, that they were lost long since in the Western parts of the world; he affirms likewise, that some *Hebrew* Letters were found among them, he doth insist also upon that of *Esdras*, 2.13.41. *&c.* and that the Jews of old were called a people shut up, as *America* is all about by the Sea; he relateth also the Annals of *Mexico*, telling many things of their Ancestors, agreeable to what is mentioned of the Jews in the Scriptures: and *Salmuth* in *Pancirollus* writes of divers matters, in frequent use by both these Nations, incense, odoriferous smels, palm-trees, *&c.*

m.p.104. &c.

De Anti. p.168. Orig.p.178.

Ibid. Præfat.

P.188. P.192.

Vbi ante p.154.

Ibid.

Nov.Repert. Tit.1.

CHAP.

CHAP. VI.

Additional fourth, from Garcilasso, *an Indian Convert, of the Blood Royal in* Peru, *and of good account among Christian Writers.*

Tit. of his Book.

YNca *Garcilasso de la Vega*, as he is called by himself, and others, was a native in *Cusco*, a second *Rome*, he saith, and the chief City in the great Empire of *Peru*, he was of the Royal Family, for that is generally observed, the *Peruvians* did stile their Kings and Princes *Yncas*, or *Inga's*, he was converted, and became a Christian, he lived above an 100. years since, and compiled an History of the Kings of *Peru*, writing it in his own *Peruvian* Language, and calls it a Royal Commentary, it was afterward translated into *Spanish*, then into *French*, and is is worthy to be communicated to the *English* world, if some, that have ability, and leasure, would undertake it, I acknowledge my self to be wanting in both; It was Printed at *Paris* by *Augustin Courbe*, 1633. and hath this Title, *Le Commentaire Royal, ou L'Histoire Des Yncas Roys Du Peru, Contenant leur Origine, &c.* It is the observation of learned *Grotius*, who looking thorough the several Nations of *America*, hath affirmed that the Natives of *Peru* are more witty, cunning, and prudent then other Indians, which may well make the expressions of this Royal *Peruvian* the more considerable. He doth voluntarily own it as a great mercy of God, that he was brought to the knowledge of Christ, desiring much that his Country-men were gathered also into the bosom of the Church; he doth sometimes declare, that the *Spaniards* devised many things of the Natives, untruly charging them with many matters, whom he blames also for destroying some of their innocent customs, and for himself he protesteth, though he hath natural affection to his own Country, yet he writes every thing sincerely, and according to truth, appealing to the ingenuity and judgement of his Readers, for in composing this Book he did not seek his

Benzo. p. 301. Acosta, Hornus, Laet. &c.

In Lact 1. p. 59. 2. p. 79.

Com. Roy. p. 138.

P. 162, &c.

P. 453.

Pre fac.

his own particular Interests, but the general service of the Christian Commonwealth; his practice is agreeable to his profession, for he finds fault with the Indians ever-where they be blame-worthy. Some Hyperbolical Relations, of their former *Ynca's* he calls Historical Fables, he is serious in condemning the Indian *Lautaru* for his perfidiousnesse to his Master *Pedro de Valdivia*, though thereby the *Spaniards* were overthrown; He tells also of the most horrid cruelties of that Emperor of *Peru*, *Atabualpa*, which Christian writers, it seems, were ignorant of, at least silent in it, they call him *Attabaliba*, and report at large how barbarously, and unchristianly the *Spaniards* dealt with him, as was hinted in the former papers, and it is pity *Barth. a la Casa* and the rest of our Authors, did not know of that Indian Kings inhumanity, and savagenesse to his own people, which though it would not have excused his Murderers, yet his example might have been remembred as a matter of restraint, and terrour, to shew that vengeance will ever find out the cruel and the ungodly. The Christians that write of these matters, do generally make honorable mention of this *Garcilasso*, and so doth *Manasseh ben Israel* the learned Jew, and *Jo. de Laet* tells *Hu. Grotius*, he might well allege *Garcilasso's* authority, especially in that which he knew better than others: and *G. Hornus* writes of him expresly; He is one may very well be credited in the Antiquities of his own forefathers. In these his Commentaries he tells memorable things of the first *Ynca*, *Mango Capac*, how he empeopled the Country, gave rules, laws, and instructions to his subjects, conferring marks of honour upon the deserving. The first *Yncaes* acquainted the *Peruvians* with arts, and sciences, and particularly with Astrology, the Computation of the year, the Solstices, Equinoctials, the Eclipses of the Sun, and of the Moon, they taught them skill in Physick, Geometry, Geography, Arithmetique, Musique, and Poetry; that also he relates as considerable, that they do not employ any of the vulgar, and mean Persons in the affairs of the State and Commonwealth, and for his Countrymen, he desires rather to be modestly silent, than to speak of their nakedness, and other things amiss in them. He mentions strange predictions of the *Spaniards* coming among them, and subduing their Nation, which was yet, he

P. 61, 68. I. c. 19.

Hornus, Grotius, Laet, &c.

2 Part p. 7.

Orig. Am. p.

L. 1. c. 20, 2

L. 2. c. 21, &

Ibid. p. 104

P. 62.

P. 634. 1197 1205.

faith, more ſtrangely diſcovered to them by apparitions. But for the buſineſs in hand, that ſaying of *Myrſilus* may again be remembred, If we would know, ſaith he, the Antiquity,
Beroſ.l.6. and Original of a Nation, no ſmall credit is to be given to the Natives, and that is our next work to obſerve, it this Royal *Ynca* of *Peru* hath left any light in confirmation of theſe Probabilities, The *Spaniards*,
marq. aſſet. fat. he ſaith often, have little underſtanding of the *Peruvian* tongue, incompetent Judges therefore they are in matters whereof they have ſo ſmall cognizance, but he knew well all the particularities of that language, with the letters, tone, and pronunciation, and he doth directly affirm, it differs much from the *Spaniſh*, and accords with the *Hebrew*, the ſyllables are uttered ſome from the roof of the mouth, others from the bottome of the throat, and ſome from between the lips, as the Jews have their labial, guttural, and letters of the palate. Some of the Indians
l. 5.l.c.12. have publick Shambles, and Butcheries of mans fleſh, explaining, as hath been ſaid, that of *Ezek.* 5. 9, 10. They wor-
133,134. ſhip a God that created heaven and earth, whom they call *Pachacamac*, that is the ſoul of the world, he being to it, as the ſoul is to the body, or elſe *Pacha* is univerſe, and *Camac* a word of ſuch grand veneration, that it is in a manner non-
138. pronuntiable, as is the Jews *Tetragrammaton*: he addeth confidently, that the Spaniards cannot underſtand the force and meaning of this word, of which, as they alwayes ſpeak with the higheſt demonſtration of Reverence, ſo they call the Devil *Capai*, and when they name him, they ſpit upon the ground
13. in token of deteſtation. They adore one onely God, and they are untruly charged, as if they were worſhippers of many gods; ſome of their Philoſophers indeed would have them own the Sun as a viſible God, and the Moon as his wife and
145. 2.c 4. ſiſter, and to call the ſtars his damſels, and the ſervants of his houſe. Mans body they affirm, was firſt made of clay, and
165. therefore they call man, *Alpa Cumaſca* compoſed of the earth; the ſoul is by them named an immortal ſpirit. They believe after this life, there ſhall be a better for the good, and for bad men a worſe, to recompence the one, and puniſh the other. He writes of three worlds, the higheſt or firſt is heaven, the ſecond or loweſt world is the earth, the third is *Ver pacha*, the

Centre

Centre of the inferior world, the houſe of the Devil. They know their bodies after death ſhall be raiſed again. There be Laws among them againſt Sacrilege, and Adulterie is a crime puniſhed by death, as it is among the Jews: Sacrifices alſo in *Peru* they had, much like unto thoſe in *Iſrael*, they did not offer alone, *Exod.*23,18. He writes of one *Valera*, a Spaniard, reporting of them to worſhip the Sun and Planets after the manner of the *Chaldeans*. The chiefeſt Prieſts in *Peru* are of the Blood Royal, as *Joſephus* the Jew in that reſpect magnifies his own linage. In their ſtate and Common-Wealth, they had their Decurions and Captains, over thouſands, hundreds, fifties, and tens, as *Deut.*1 15. The Indians of *Peru* are moſt diligent obſervers of their Laws, and chiefly in matters of Religion and Regality, wherein the Jews alſo were very tenacious. They puniſh idle, and ſlothfull perſons, and have no beggers among them, as ſome read that *Deut.* 15. 4. At their Oracles they ask counſel, if it be ſayd, ſo did other Heathens, but they might learn it of the Jews, and one another. In their Worſhippings they have a Ceremonie of kiſſing, and that is ſo frequent, as to ſignifie the ſame, ſo idolatrous *Iſrael* ſaid, *Let the men that ſacrifice, kiſſe the calves, Hoſ.*13.2. *And the worſhippers of* Baal *kiſſed him with their mouths*, 1 *Kings* 19.18. The Funeral Solemnities of the *Yncaes* were performed by embalming, and ſome other Rites not differing from that firſt people of God. Verie admirable was that Structure of *Tiahuaxacu.* in regard of the amplitude of the Court, the circumference, height and thickneſs of the walls, and other matters: the Natives ſay the building was conſecrated to the Author of the Univerſe, and *Manaſſeh Ben Iſrael* judgeth it to have been a Synagogue built by the Jews, as will alſo anon be mentioned from him. But out of this Royal Commentary, I can adde no more, as having onely the firſt part, containing nine books, and it was importuned from me by a worthy friend, before I could peruſe it, after whoſe death it could not be recovered, till theſe Papers were fit for the Printer. I did curſorily take view of ſome intimations, according to my ſmall Skill in the Language, and the ſhort time the Book was in my poſſeſſion, and let the Reader conſider, if there be not ſome thing collected from it that favours

p. 166.168 169.

p.421.813

p.170.

life begin

p.188.200

p. 418.

P.515.534

p.146.

p.771.

p.666.

L.3.c.1.

Spes Iſr.p.

of Judaism, and it may justly be added to the Conjectures, and probabilities of Jews in *America*.

CHAP VII.

Additional fift, from Manasseh Ben Israel.

THis learned Jew, soon after the publication of the Probabilities, Printed a book in *Latine*, with this Title, *Spes Israelis*, concerning whom a few things being premised, I shall mention some particulars out of that Discourse, and leave the Reader to his own ingenuity and judgement. When that Treatise came forth, I enquired also after some other of his writings, wherein as I found some sprinclings of his National errors, so I cannot but commend divers passages; and lest any should conceive me also to Judaize, and to be in love even with the wandrings of that unhappy people, I will here professe, I am not yet perfectly reconciled to them, in respect of those horrid injuries they did to our most dear Saviour, while he lived, and bringing him at last to that cruel and ignominious death, but we shall be friends, when they with Repentance of heart, & tears in their eyes, *Shall look upon him whom they have pierced*, &c *Zech.* 12. 10. and be reconciled to Christ; in the mean time, I have not onely affections, for them, as men, but I do honour them, chiefly, for that to them were committed the Oracles of God, *Rom.* 3.2. and they have with faithfulfulnesse and care transmitted them unto us Gentiles, but most especially because of them concerning the flesh Christ came, who is over all, God blessed for ever, *Rom* 9.5. I was blamed before for being too friendly to the Jews, but I am content to say all that over again of them, and for them, because they are not yet enough spoken for, that be not yet sufficiently encouraged to the love of Christ and Christianity, they are vindicated by some, not onely from the imputations charged upon them by the old Heathen, as worshipping of Asses, Vines, and Clouds, but they deliver them also from later aspersions of prodigious, as well as ridiculous matters uttered by them,

Curiof p. &c 50. tin. pass.

such in letter and sound, but not in meaning and mysterie, yea they affirm constantly, that those blasphemies which others conceived to be invented and vented against our dear Lord Christ, were not intended in the least against him, but another, named also Jesus, and it were well if they be indeed as innocent herein, as they endevour to make them. I am not able in all things to excuse this *Manasseh*, a magnifier of mans Free will, an admirer of Astrological constellations, an asserter of μετεμψύχωσις, or transmigration of souls: it is his conceit, that for twelve moneths after a mans death, the soul doth visit the body, descending, and ascending; that the unclean spirits shall utterly perish, and be no more; in the next world there will be eating, drinking, and other carnalities, but with far more continence and moderation: And in this his last book, the hope of *Israel*, there be some things, which neither my self nor other Christians can allow, as that the Messiah is not yet come, whom he calls a future and infallible good, naming him sometime Messiah, the son of *Joseph*, and sometime the son of *Benjamin*, to be slain in the last battel of *Gog* and *Magog*, who shall then shew himself to be Messiah, the Son of *David*; he accuseth the English and some other Christians of falshood and cruelty, highly commending the Spaniard, that turned Jew, and circumcised himself, and would be called believing *Judas*. It must be confessed, many learned and profitable things are to be found in his writings, it being his Custome as he saith, to treat onely of solid, and unquestionable matters, such as concerned their Law. Everie one approves of that his expression, The holy Scriptures must have the first place in all confirmations, and in another of his books he professeth, he will not say any thing, whereby Christian Religion is impugned; he seriously promiseth, more than once, a continuation of the Historie of *Josephus*, and here I may tell the Reader, what the holy and learned Archbishop of *Armagh* told me some years since, among other things (for that great and good man was a fountain of goodnesse, knowledge and wisdome, not a fountain sealed, *Cant.* 4.12. but communicative, as a fountain of gardens, a well of living waters, and streams from *Lebanon*, Ps. 15.) that himself had written of the Jews, beginning where *Josephus* left, unto

De ter
*p.*233.9.
Resur.p
Core li
De Resu
P.171.

Ep. Ded
To Rea
*P.*79.
26.
P.88.

De F.g
Hum. 2
De term
Ep. Ded
Ibid.p.1

the time of their expulsion out of *England*, and this is mentioned, that the most worthy labours of that man of many thousands may not be lost, but enquired after, and published.

il. p. 149. This Israelite is worthy of commendation likewise for maintaining the total sanctification of the Sabbath; more might easily be added, and certainly, making allowance for the common frailties of nature, and the national mistakes, to which he is as yet wedded (in respect whereof, he is to be pitied, instructed and prayed for) he is abundantly learned, and morally good, and hath also given fair respect to the English Nation, in the dedication of his book to the Parliament of *England*, wherein he professeth his hæsitation in expressing himself about the Jews being in *America*, in respect of the obscurity of the matter, and till then he saith, spoken of by no

§. 102. man: His Relation of *Montezimus* there is justified, being well acquainted with him, he took an oath, sometimes of him, in the presence of other honest men, that what he reported of the Jews in *America* was true; there will be cause to touch upon this afterward, I shall now mention some of his confirmations of the Probabilities. The Spaniards by common consent affirm, that the Indians among whom they dwell, are descended from the ten Tribes, he collects then from 2 *Esdras*, 13, 41. *&c* how from *Arsareth*, that is, the greater *Tartary*, they went into New *Spain*, and *Peru*, and possessed those two Kingdomes, till then without inhabitant; *America*, he saith, at that *Arsareth* is parted from the Countrie of *Aanian* by a narrow Sea: He writes also that in the Isle of S. *Michael*, the Spaniard found Sepulchres under ground, with verie ancient *Hebrew* letters: and it is his conjecture, that the great building in the Province of *Collas*, before mentioned from *Garcilasso*, was a Synagogue built by the *Israelites*; the Indians use no iron, and when the Natives were demanded, who built that great and ancient Fabrick, it was done they said, by a bearded people, like the Spaniards, long before the Indians had rule there, and this they had by tradition from their Ancestors; His Logical Evidence *à simili* is considerable likewise, which compares the *Hebrew* and *Americane* Customes in several particulars, as Circumcision, renting their garments upon sudden disasters or death, their keeping fire continually upon their Altars, ac-

according to the Law in *Leviticus*; forbidding women after child bearing, to enter into their Temples, before they were purified. The inhabitants of *Hiſpaniola* account it ſinfull to know a woman ſoon after her travail; they ſeverely puniſh Sodomie; many of them burie their dead upon the mountains, which he ſaith, is a Jewiſh Cuſtome; the name of *Canaan* is found in thoſe Countries; in *Mexico* they celebrate a Jubile everie fiftieth year with great Solemnity; on the Sabbath day they are all bouud to be preſent in the Temple, to perform their Sacrifices and Ceremonies; they are ordinarily divorced from their diſhoneſt wives; ſome of them in *Peru*, *New Spain*, and *Quatimala*, marrie the widows of their deceaſed brethren; the knowledge of the Creation, and the Flood, they had from the *Iſraelites*; in that new World, he ſaith, be white, and bearded men, who never had any commerce with the Spaniards, who cannot be, as he conceiveth, any other than Jews, *&c.* for other ſprincklings he hath, which I pretermit, becauſe all is tranſlated into Engliſh, and ſomewhat will be hither added afterward.

CHAP. VIII.

Additional ſixth; from thoſe of our own Nation, that have been, or are in America.

MR. *Williams* wrote a book intituled a Key into the Language of *America*, and another Diſcourſe about the Indian converſion, he was long, and much among the Natives, learned a great part of their Tongue, writes hopefull things of their forwardneſſe to embrace Chriſtianity; he profeſſeth ſolemnly, that he had from the Natives themſelves what he writes of their Cuſtomes. He and others have been of opinion, that ſeveral of their words hold affinity with the *Hebrew*; It is famous ſaith he, that the Southweſt is the great ſubject of their Diſcourſe, there's the Court of their great God, *Cawtantenwit*, and at the Southweſt are their Forefathers ſouls, thither they go themſelves when they die, from the Southweſt came

Key p. *Præfat.*

Key p. 94. 13

came their corn and beans, and to the Southweſt they grow better, theſe he calls traditions, as ſavouring of Judaiſm; there are no beggers among them, nor Fatherleſſe children unpro-
50. 66. vided for; if their Princes be eloquent, they call them gods, as the Jews ſaid of *Herod*; thirteen months they have, according to the ſeveral Moons: after Harveſt, they have a *Nicksmon*, a Feaſt; the brother payes the debt of the deceaſed brother, they pray for rain, their Virgins are modeſt. S. *Gorton* relates of the Natives, that they are very conſcientious to re-
ef. p. 80. compence the ſhedding of blood with blood, which otherwiſe would lie upon their own heads, and make them more miſerable; again, they mourn at the death of their Princes, not only by blacking their faces in token thereof, but everie day their mourning women came Morning and Even, and made their lamentation, *&c.* like thoſe in *Jer* 9. 17. and this is their manner, not onely for their Sachims and Princes,
. um- ſaith Mr. *Winſlow*, but for their ordinarie men, women, and
. 84. children. The Appendix to the glorious progreſſe of the Goſpel among the Indians, remembreth that the firſt Text which Mr. *Eliot* Preached upon in the hearing of the Natives, was about the drie bones in *Ezek* 37. 9, 10. and ſuppoſeth thence a ground for weightie thoughts, becauſe that portion of Scripture ſhould firſt of all be opened unto them, which clearly foretold the converſion of *Iſrael*, as immediately concerning them unto whom it was preached; It is added there, that the Jews in the Netherlands inform, how after much enquirie, they found ſome of the ten Tribes to be in *America*; they have a traditional knowledge, that God is the author and maker of all things, as *Jer* 10. 16. they are carefull to preſerve the memorie of their Families, mentioning Uncles, Grandfathers, Grandmothers, *&c.* they ſtudie much the advancing of their Houſes, and Kindred, a tang of the Jewiſh care in preſerving the memorial of their Tribes; thoſe that have been wrought upon tell, how their Anceſtors had long agoe ſome face of Religion, wiſdome, and good manners, which are now loſt. It may be remembred, what Mr. *Eliot*, who hath laboured ſo much, and ſo ſucceſſefullie in the Goſpel among
3. the Indians, hath obſerved, that concerning their being circumciſed, he accounts one of the moſt probable arguments

for

for their being Judaical, unleſſe the Lord ſhall pleaſe to clear us, that they are ſome of thoſe drie bones *Ezekiel* ſpeaks of; and after he had received the Probabilities, with deſires that he would take notice, if in his ſpiritual negotiations among them he could find *aliquid Judaiſmi*, any ſemblance of Iſraelitiſh Cuſtomes there, he writes, I have ſome apprehenſions that the Grammatical frame of this Language is in ſundry momentous things, agreeing with the Grammatical frame of the *Hebrew*; and again, ſpeaking of their ſcattering into all the world, upon that curſe *Deut.*28. It is certain, ſaith he, *Iſrael* was ſcattered Eaſtward, 1 *Kings* 14. 15. they were ſcattered beyond the River, that is, *Euphrates*; now as in their ſcattering, they left their own Land, and reſted not till they were diſperſed to the worlds end Weſtward, and that by the vertue of the word of God, why ſhould we not as well believe, that the ſcattered Iſraelites, who were ſent out Eaſtward, were by the vertue of the ſame word as reſtleſs, till they had gone to the worlds end Eaſtward, and if ſo, then they came into *America*, yea into theſe parts of it where we are, which are the worlds end Eaſtward from *Jeruſalem*, as *Britain* is Weſtward; and what though there be ſome Seas betwixt *China*, *Tartaria*, the utmoſt bounds of *Aſia*, and our *America*? I anſwer, ſo there be betwixt the Continent of *Europe*, and our *Britain*, and other Iſlands, yet that is not reſpected, and is no hinderance in their Weſtern diſperſion, and why ſhould it be any impediment in this Eaſtern ſcattering? Then he ſheweth that the riches of Gods grace will turn this their curſe into a bleſſing to all the world, as when *Jacob* by the Spirit of God curſed *Simeon* and *Levi*, and ſcattered them in *Iſrael*, *Gen.* 49.7. yet by that time *Moſes* came to bleſſe them before their entrance into the Land of *Canaan*, *Deut.* 33. 8. *&c.* their curſe of ſcattering was turned into a rich bleſsing to all *Iſrael*, for by that means they had opportunity to teach all the Tribes, the knowledge and worſhip of God; in like manner I truſt, ſhall the ſeed of *Abraham* obtain favour with God----- When I did peruſe, ſaith he, the Treatiſe of the Jews in *America*, my heart was ſtirred to conſider of thoſe things; for though they be but Probabilities that you preſent, yet it ſeemeth to me, that there is a preſence of Gods Spirit that goeth along with them----

Et quæ non prosunt singula, juncta juvant.

though they be not so weighty considered singly, yet laid together, and remembred, they are observable ---

I had invitation from divers, to annex these additionals, whom I forbear to name, lest reputation should seem thereby to accrue rather to the Collector, than the Collections, but I cannot omit the friendy provocation of holy Mr. *Eliot*, who in his last Letters thus expresseth his desires for them, & somw hat of his own thoughts in this matter. As for your adding to your former labours about Jews in *America*, my poor cogitations are, that it is a special piece of the work of Christ in these times, to set his servants upon that search; for that the ten Tribes are lost, as to the world, though known to God, and shall be found again, and brought to the visible Church of Christ, is a point now generally received, and evident in the Scriptures; that the time of their being found, is even at the door, is believed—— I doubt not, but the good Spirit of the Lord did set you on this work, and in this dark scrutiny, though your first arrows of Probabilities shot only at rovers to draw the hearts and eys of Gods people to look and search this way, to see if they can find them, did seem so improbable to some, as to say, it is not probable: This is but an act of the wise providence of God, to quicken and sharpen the work——and therefore dear Sir, go on, and the Lord will be with you; possibly it may be thought, that I might find out fairer Probabilities, by conversing with them, than you at such a distance by reading; and it may be, something might be said that way; but I have some reasons in my brest, which to me seem weighty, why I am herein so silent; I am called of God to labour among them, but not so far, as I yet see to be engaging in that point: your labours and letters have drawn me forth further that way, than otherwise I should have gone, but I desire you to spare me in this, and give me leave to hear and observe in silence, what the Lord will teach others to say in this mater.—— I shall adde only some passages out of a transcript which I received from that great Traveller in *America*, 3000. and 500. miles within the main Land thereof, what he said of their Circumcision.

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Thomas
e. July 26,
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ciſion, and that himſelf was an eye witneſſe thereof, hath already been mentioned, and he addeth, I ſhall tell you of my experience in my twelve years abode among the Americans, what I obſerved in confirmation of your Probabilities, Thoſe people are of two ſorts, ſome not yet civilized, nor conquered by the Spaniards, others ſubdued by them, and forced to live under a publick profeſſion of the Popiſh Religion. Theſe dare not make open ſhew of Jewiſh Rites, that may ſeem differing from the Goſpel, by reaſon of the Inquiſition, curbing all ſuch Jewiſh Practiſes, yet in private Diſcourſes the moſt ancient of them will talk of things practiſed by their forefathers, agreeable to that we read of *Iſrael*. That *Fiſcal* told him, they knew before the Spaniards coming among them, of the general Flood of water for the ſins of the world, and that they had their Temples and Prieſts, and they their chambers there, much after that manner which *Solomon* built; fire was there continually burning, which that Indian would oft liken to the lamps the Papiſts uſe to have burning in their Churches, day and night, before their breaden God. They did offer the firſt fruits of their corn to God, before the Friars now again do teach it, and as in their now Chriſtian Churches, they burn incenſe, and uſe Cenſers, and Oblations of Candles, Bread and Cakes, their Forefathers did the ſame of old, according to that of *Jer.*7. 18. and talking of *Aarons* mitre, he would ſay, that their gods were wont to be mitred, and that as at *Jeruſalem* was the Temple whither the Jews did chiefly reſort, ſo they formerly had one chief Temple verie ſumptuouſly built, to which all the Countrey round about repaired, and he would often ſay, They were a baniſhed people, and God had made them wander for their great ſins; and then he mentions his own Obſervations, In all their Feſtivals they dance and ſing together, men and women after the manner of *Miriam*, with Timbrels, *Exod.*15. and commonly their ſongs and dances, are accompanied with Oblations of Cakes and Bread, as *Mal.* 1. And to this day under the Spaniards Dominions, they are governed among themſelves by ſeveral Tribes or heads, ſo that if any marriage be in hand, the head Tribes of the man and woman meet to make up the match; If an Indian offend, the head of the Tribe to whom he doth belong is ſent unto by the

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Officers of the Town, and no punishment is to be inflicted, but what he yields unto. And I find your conjectures, p.7,8,9. most of them true among those Indians with whom I lived, and naming them, all or most of them, he concludes, I can assure you, these things are true from my own experience, and your Probabilities are truths known and practised, if not all in all places, yet all in several places, which makes me conceive, that the *Americans* are of Jewish race, for whose conversion the Lord stir up daily more and more his servants active thoughts and hearts, which is the earnest desire and constant prayer----

CHAP IX.

Answereth some Objections.

I Met with a little Tractate, whose Title is, The great deliverance of the whole house of *Israel*, in answer to a book called the Hope of *Israel*, written by a learned Jew in *Amsterdam*, *Manasseh Ben Israel*, the Author affirms himself to be above 80 years old, and I expected to find in him, somwhat that might infirm the Authors serious intendment in that book of his, but he meddles not at all with that matter, but he commends his great diligence and pains, and seems to fall foul upon his Translator, and his Millenarian brethren, as he calls them, and Jew-restorers for a thousand years, *Who erre*, he saith, *not understanding the Scriptures.*

It was in appearance seriously said to me, upon the Printing of the former Papers, There is no cause to seek out the ten Tribes in *America*; for after they were carried away Captive, that number is still to be found there; none of them therefore said he, were then lost; and I do likewise well remember, that my good friend, the latter learned *Philo Judæus*, in his travels through *Palestine*, met with all the twelve Tribes, and together, and after their exportation, and elegantly as he is wont, congratulates that mutual interview, saying, Welcome happy name and number, well met in holy Writ, Esd.6.17. saying it is so long since we parted.

But

But certain it is, they are disperſed ſtill, though we find them and their number long after that in the time of the New Teſtament; their Countreyman S. *Paul* tells of the twelve Tribes inſtantly ſerving God night and day, *Acts* 26. 7. S. *James* directs his Epiſtle to the twelve Tribes ſcattered, 1.1. and S. *Peter* writes to the ſame men, though he doth not ſo name and number them, but he calls them ſtrangers, 1.1.1. in regard of their exile. It is true therefore, in that great captivity and exportation, the poor of the land were left to be Vine-dreſſers and Husbandmen, 2 *Kings* 25. 12. 22. *Jer.* 40. 5. 7. 9. and yet many of them were ſcattered into all parts of the world, and ſhall be recovered again from their ſeveral places, and from the Iſlands of the ſea, *Iſa.* 11. 11 and how would our hearts be filled with rejoycing and exultation, if ſuch tidings might come hither to us from *New-England*, of ſuch Jews in *America*? Rx.

Another ſaid with confidence, you need not look for the Jews in the Weſt, ſeeing the Scriptures ſpeak expreſly, they were carried out of their own Land to *Aſsyria* unto this day, 2 *Kings* 17. 23. and again, *v.* 41. unto this day, as 1 *Chron.* 5. 26. *Object.* 2.

I will not enquire what Topographers ſay of the names of thoſe places, at preſent, nor that any Hiſtorie of anie age or Nation makes ſuch a report, but the phraſe well conſidered clears it ſelf, When things are ſaid ſometimes to remain or continue to this day, it is not meant the time of our lives, or the preſent ſeaſon, but of ſuch time as that Scripture was then written. So Gen. 35. 20. This is the pillar of *Rachels* grave to this day, that is, to the dayes of *Moſes*, the Penman of that and the next four books, ſo *Joſh.* 6. 25. *Rabab* dwelleth in *Iſrael* to this day; yet ſurely ſhe is not now commorant there, nei- are the Gibeonites hewers of wood now, and drawers of water for *Iſrael* to this day, though it be ſo ſaid in the ſyllables of *Ioſh.* 9. 27. Many like expreſſions in the holy Bible, muſt ſo be underſtood, *Ioſh* 14. 14. *Iud.* 6. 24. 2 *Sam.* 4. 3. 7. 6. and 2 *Kings* 8. 22. How 1. The Jews ſhould get into *America*, and 2. So ſmall a Nation empeople that greateſt part of the world, and 3. become ſo prodigiouſly barbarous, were objections anſwered in the ſecond part of the former Treatiſe. I may upon this occaſion remember what was ſaid againſt a paſſage in Rx.

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the Probabilities, though not directly against them, for soon after their Publication, *I* was thus saluted by a good and learned man, *I will write a book against you, for you have not dealt candidly in your Iews* in America, to whom I suddenly replied, are you a Jew, *not so*, he said, *and you have spoken for them well enough, but you have affirmed the Title of Independent to be new, and I have in a particular Discourse shewed it to be otherwise:* being in the same manner and place thus accosted the second time, my answer was, I never saw his Discourse, but if in that, or any other thing, I were mistaken, it should willingly be acknowledged and rectified, though others that called forth those papers, of more Learning and judgement (and one of them was then present) must bear their share also in the accusation, and oversight; But seeing that good man is now gone to God, I have thought fit to speak one word for him, and another to that his exception, and it was my purpose once to be somewhat large, and expresse concerning him, but that would require many sheets, and I cannot but yet expect it from some better Pen, seeing he is so publickly traduced, as a maintainer of grosse and Antichristian errors, and for no other cause that I know, but for his seasonable appearing in justification of Universities, and humane, in subordination to divine Learning, and for that there be so many able men of his way, lovers of Academical Learning. And in reference to the taken offence, let me say, I am assured, the good old Puritan is, and alwaies was firm and fast for Universities, and such subordination in Learning, as is easie to manifest, and *I* am as certain, the Antichristian Romanists would gladly, but yet never could find there such grosse and Antichristian errors, *Pet. Cudseim*, a Papist fierce enough, and in a book sufficiently invective, was here in *England*, and on purpose went to the Universities, he tells of some good things he observed, and surely if he could have espied any never so little Poperie there, he would have ridden to *Rome*, and published it everie where as he went in Triumph: and I may here have liberty to adde that Mr. *Ch. Chauncey*, B. D. once a Fellow of *Trinity* College, and now President of that in *New England*, in a Sermon at *Cambridge* there, the day after the Commencement, out of *Amos* 2. 11. declaring Gods mercy shewed to them in giving a faith

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full Miniſtry, and Schools of Learning, for the continual ſupplies thereof, very ſolidly confutes ſeveral adverſaries to Learning; But I have exceeded my own latter intention, and muſt not forget to ſay ſomewhat to the Objection. The Apologiſts themſelves, of whom he was one, diſtaſt the Title of Independents, as proud & inſolent, and Mr. *Cotton* is not pleaſed with it, as a name in ſome reſpects too ſtraight, in others too large, and there is not any Sect he ſaith, at this day extant, but ſhroud themſelves under the Title of Independents, the Anti-pœdobaptiſts, Antinomians, Familiſts, yea and Seekers too, do all of them ſtile themſelves Independents, yea the Pope himſelf arrogates this Title, *Prima ſedes à nemine judicatur*, the See of *Rome* is Independent, and judged of none. I was directed to find the name or thing in the Diſcourſe of the Troubles at *Frankford*, which I had long before peruſed, but obſerved it not, that indeed is there to be ſeen, which may make any good mans heart ake in the midſt of him, reflecting upon humane corruptions, and the wofull effects thereof, breaking out in thoſe dayes among them that were united in the ſame Religion and ſuffering, even to cruel baniſhment in the dayes of Queen *Mary*, which moved me ſadly to remember, not onely our own unhappy conteſts between thoſe that profeſſe, they love the Lord Jeſus in ſincerity, but the high and horrid heats that were betwixt *Peter* and *Meletius*, and their parties in *Dioclefians* perſecution, about the reception of Penitents lapſed by their own infirmities, and others violence, the former ſaith *Epiphanius*, manifeſted gentleneſſe and mercy, the other were for zeal, but both ſo far from yielding each to other, that they divided the room where they were priſoners by a veil or blanket, and agreed to pray aſunder, each with his own party, as they did. Our Engliſh combuſtions were not ſo hot and furious, the firſt companie forced hence had a Church allowed them, with caution, not to differ from the *French* Proteſtants in Doctrine or Diſcipline, but thoſe that followed were very zealous for the Liturgie of King *Edward* the ſixth, and made great altercation thereabouts, and ſome few other things; there were among them, that even then were called Diſſenting brethren, but thoſe affirmed the Church of *Geneva* to be the pureſt Reformed Church in Chriſtendome, Gods word they ſaid,

p 23. Way p. 1

m. p. 31

Troub. p 49.

said, is there truly Preached, manners best Reformed, and on earth, that is the chiefest place of true comfort. They had not so far as I read the name of Independent among them, Dependent they had, for what we read, 1 *Pet.* 5. 2. *Feed the flock of God, which is among you,* the *Geneva* Bible renders it, the flock that dependeth upon you, Dr. *Sibbs* indeed, whose memorie is, and ever will be pretious, gives the Title to the Churches here in his time, and as he calls the Church of *England,* a National Church, so he saith, everie particular Congregation under one Pastor is the Church of God, a several Church Independent. The Antipologist saith, several books Printed and written, call this Government of particular Congregations, Independent, and reason for it under that name, he specifieth the Titles of diverse such writings, and the greatest part, if not all of them were published since our first Plantations in *New England.* The Christian Moderator, as he calls himself, saith, there be three Religions at present in *England,* that seem to have an equal power and influence, the Prelatical or old Protestant, the Presbyterian carries the vogue in the Pulpit, but the Independent hath the countenance of the State, and he would have these three of several Religions, but to his great sorrow they all agree in matters of Doctrine, though they differ in Ecclesiastique Government: It would vex him yet worse, if everie one of all these three sorts would abound in Piety, and have their conversation in everie thing, as becometh the Gospel, if they would not at all be earthly minded, but heavenly, patterns of holinesse, and promote godlinesse in the power of godlinesse, with one shoulder and consent.

CHAP.

CHAP. X.

The Indians are a rational people, and capable of the Goſpel, and worthy of better acceptation than they have found from ſome parts of the Chriſtian world.

THis will be added not onely to encourage our Countreymen, that endeavour their Converſion, but to wipe off thoſe aſperſions, that have deemed and doomed them to be dull and ſtupid, not much ſhort of brutes in humane ſhapes, againſt whoſe exceptions, three things may juſtly be ſaid.

1. The Spaniards to excuſe their own inhumane barbarities, have written very mean and minute things of them, and in moſt of them, moſt untruly, as *Garcilaſſo* hath already mentioned, or if he, a Native, be ſuſpected to deal more favourbly, *Caſa* was a Spaniſh Biſhop, lived in *America* fourty two years, and he wrote long ſince, that many foul, but Falſe matters were charged upon the Indians, My Countriemen, ſaith he, tell wonders of themſelves, as if their Captains and Commanders had been *Scipioes*, and *Alexanders*, they conceal their own Faults, but are more than laviſh againſt them, every mote of their infirmity is made a mountain, and on purpoſe ſaith *Benzo*, that ignominie and ſhame might attend a conquered people, as well as thoſe other calamitous evils of war; men they are, and have their failings, and the more becauſe the Rules and Examples of better things are not to be found among them, and the Spaniards did ratherencreaſe their ſinfulneſſe, than induſtriouſly endevour to deliver them from it, and yet thoſe poor creatures were not ſo vitious, and abominable. P. 111. 84 Præfat.

2 The Indians are not indocible, nor ſo evil; the aforeſaid Biſhop profeſſeth more than an hundred years ſince, that they were no way injurious to the Spaniards, but honoured them at firſt, as men ſent down from heaven, a delicate and tender people they are, humble, patient, peaceable. they have a ſubtile wit.

holy Catholick Religion, as not impeded by the avocations that hinder others, and having once tasted of Christianity, they are carried with great fervour to the exercises thereof, yea I have heard my own Countrymen, saith he, averre, that they are of so good a nature, as nothing was wanting to make them perfectly happy, but the knowledge of God; their bodily constitution is sound and strong, they are wise and chast also, contenting themselves according to the Law of nature, with their one wife; they take away no mans goods, oppresse no man, are not injurious to any; thus and much more of the Natives goodnesse, and the iniquities of his own Nation, writes that Bishop. *Josephus Acosta*, after his seventeen years converse with them, tells *Philip* the second, King of *Spain*, that the Indians are meek, docible, and obedient, he admires their patience, when they have been torn with scourges, and scorched with flames, they have not uttered a froward word; ingenious they are, and great lovers of Priests, that be good; they are very dextrous in imitating what they see, yea apt in matters difficult, which they never saw nor heard of, and become as perfect therein as our selves; they quickly excell in Musick, both of voice, and instruments, and become Masters in composing skilfull songs; they are cunning in working, painting, and other arts: none are more faithfull to their Masters, than the *Ianacones*, Indian household servants; their Devotion and love to Religion is admirable, they will go four or five miles a day to hear a Sermon, and 50. yea eighty Leagues to confesse their sins, and willinglie accept of their enjoined penance, macerating themselves with grief and tears, and having once renounced a sinne they seldome relapse, yea they cannot be scared into that wickednesse again, into which if they fall, they are filled with such indignation against themselves, that they can scarce be kept from self-violence: I could easilie abound in his expressions for them; and *Benzo*, who lived 14 years among them, tells of the Spaniards matters, that are too too bad, but he saith, the Indians are falsely accused, as if they were given to ravening and robberie, I wish we Christians cared as little for temporal things, our names would then be glorious among the Nations. *Pet. Martyr* was curious in his enquirie after the manner of the Natives, and none more copious in their Com-

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roc. Ind. 184.
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mendations and praise, as is obvious in every one of his Decads. *Io. Lerius*, a *French* Protestant averreth, that for the time he lived in *Brasile*, he did diligently observe their disposition, with whom he was familiar, and had a perfect *Idea* of them in his mind, he found them alwayes kind to strangers, and among themselves they live in much love and concord, seldome any wrangling or contention happens among them, they have strong and tenacious memories, if they once hear a mans name, they forget it no more, great contemners they are of earthly things, not at all guilty of ambition, envy or revenge, they are excellent Archers, and he begs leave to say, they shoot as swiftly, and certainly as the English, and among many other matters he declares, though they inhabit an hot Countrey, their youth, male and female, are not addicted to lust, wishing the men and women in his Country were so temperate; and afterwards he tells some other things of their natural bashfulness and modesty. Amongst the English Mr. *Williams* remembers, he ran thorough variety of intercourses with the Indians, day and night, Summer and Winter, by Land and by Sea, many solemn Discourses he had with all sorts of them, from one end of the Countrey to another, they confest their lost wandering condition, he found them very mindful of courtesies, requiting them seven years after, I and other English have been lost, saith he, and the Natives have found & succoured us; they know not what the sins of gluttony and drunkennesse be, robberies, murthers, adulterie, and such like crimes are not among them; it were eathe to transcribe many such passages of their praise from him and others, but this hath been hinted before; but their fidelity to the English is memorable, and especially that testimonie, when the Indians made a massacre upon our Countreymen in *Virginia*, they assaulted no persons, nor invaded any mans possessions or goods, that they knew had bought the Lands of them, and covenanted with them for them, and made good their Covenant. And the endeavours of our friends in their Gospel-work, may well thus be quickened, and our selves be perswaded, *To lift up the hands that hang down, and the feeble knees*, Heb. 12. 12. and seeing that the Harvest is so great, and the Labourers so few, to pray the Lord of the Harvest as he hath thrust forth some, that he would send

P.79. 96. 241.253 173.235 239. Key Pte P.7.10. P.145. L.G. *Re* strance Virgini Oliver L Protect 1657.p.

send other labourers also into his Harvest. Those who from *Spain* went about this work, made a shew onely, wanted skill or ability, or both, yea some of them professed, the Natives must not be Gospelised, lest they forget labour and obedience, and so become idle and imperious; so universally impious some were, and unclean, that the name of Christian was so odious amongst the Natives, that when the Monks went over to preach there, they found it prudence to say, they
7. were not Christians, but fathers, as *Lewis* of *Granada*, a famous Spaniard saith, and in one of his Sermons, careless they were of souls, and so cruel to their bodies, that they re-
8. garded them no more than beasts, nay I wish, said that Bishop, they had but regarded them as their beasts; the truth is, they accounted them no better than dung and mire in the streets. But enough, if not too much hath been said of the Natives goodnesse, and the others evil. It may in the last place be considered, as 3 thing, what seems to be impendent over them both, hope of happinesse to the one, and vengeance to the other,
116. and indeed the forenamed compassionate Bishop professeth, it was sufficient to fill mens minds with consternation, that the Almighty God so long deferreth from pouring down the full vials of his wrath upon them, and that the earth hath not long since opened its mouth, and devoured such unhallowed monsters, the shame of Christianity——*Certainly the Lord is just, and the Judge of all the world will do right*, and the time is co-
Præf. ming saith another writer of *America*, when *Spain* it self shall be inflamed with war, and they which have so cruelly spoiled others, shall be spoiled themselves, those who have massacred so many thousands, and millions of naked, quiet, and harmlesse people, shall drink up the dregs of the Lords wrath, the Moors that formerly vexed them are not quite extinguished, some of that progeny in *Sicily*, whom they should have extirpated in one day do still live, there are yet some Indians left to revenge the blood of their brethren, or if a fatal sluggishnesse hath invaded all other Nations, yet the King of Nations doth neither slumber nor sleep, who will in his due time recompence them according to their demerit. The learned Jew before named, shews this to be foretold by the Comets and Meteors of heaven; for an Astronomer he saith, in *Prague*,

affirmed

affirmed, that the blazing ſtar in 1618 moving toward the South, denoted the Cities and Provinces threatned by God in the Weſt Indies, & their revolting from the King of *Spain*, who will find that loſſe verie much exceeding his expectation; but there is no need of ſuch celeſtial preſignifications, thoſe unheard-of wickedneſſes are manifeſt and portentuous blaſing ſtars in the Lords way and ſeaſon, of inevitable deſtruction, and as ſome Predictions were held forth of the diſcoverie of thoſe Nations, with their miſerie, and hopefull preſages of their recoverie and converſion, themſelves having ſome foretaſt of the mutation of their Rites, and Religion: ſo *Campanella* may in this be taken notice of, even that *Campanella*, impriſoned for his Documents to the King of *Spain*, how he might impropriate the Papacie to himſelf, for this or ſome other ſecret thing he incurred publick indignation ſaith my Authour, in the Life of Father *Paul* the Venetian, who long ago in Queen *Eliſabeths* daies rang out, and aloud, the changes of theſe Nations, and ſo right as if the rope had ever been in his hand, and he had laid the train of all our troubles, and unſeen, given fire upon all occaſions to conſume every oppoſition that ſhould be laid in the way againſt the fifth and Spaniſh Monarchy, for looking thorough and round about the Chriſtian world, he could eſpy two mountains, onely like to hinder that great deſign, *England*, and the Low Countries, which if the King of *Spain* could remove, he ſhould ſoon be monarch of all *Europe*, and a great part of the new world, he paves the paths alſo of, and to this difficult work, by inſtigating *James* the King of *Scots* and his *Nation* againſt the *Engliſh*, and by provoking the Biſhops againſt the *Calviniſts*, and by kindling and nouriſhing diſſenſions, not onely among the perſons, but in the Schools, their arts and exerciſes, then the Catholicks in *Ireland* muſt be rouſed up, afterward the Kingdome of *England* muſt be reduced into the form of a Common-Wealth, yea, both theſe hindering hills would be levelled, if the Ships of *England* and the *Netherlands* were taught to invade and oppreſſe one another, he that could make ſuch conjectures in theſe Forein affairs, and at ſuch a diſtance, may be liſtned unto, and ſo long ſince in Queen *Eliſabeths* daies, though it is not to be doubted, but that his Romiſh friends have all this while been

Jews in Am. p. 66. Diſc. *Monar.* Hiſp p 231, 233 &c.

P. 110.

P. 227.

P. 232. &c.

P. 240.

P. 303.

been exercising all their arts, and activity, and time will declare whether he gueſſe ſo well in this matter alſo, theſe be his words, Let every one be perſwaded, that the great Turk is figured to us by the King of *Aſſyria*, he, after the deſtruction of the Kingdome of *Iſrael*, that is, the Eaſtern and *Conſtantinopolitane* Empire, will oppreſſe alſo the Kingdome of *Judah*, that is, the Empire of the Weſt, unleſſe they do repent, and return into the boſome of the *Romane* Church, which is our *Hieruſalem*, and then the Empire and Prieſthood ſhall be deſtroyed together, and paſſe into the new world, as he hath foreſhewed, he ſaith by politick reaſoning in another book, and it may be, this will ſo be brought to paſſe. And *Alſtedius* mentions a book *de circulo operum & judiciorum Dei*, written by *Stephanus Pannonius*, *Anno* 1608. wherein among other, are theſe words, It will come to paſſe, that before the end of the world, the *Americanes* ſhall receive the pure Goſpel of God; and it is moſt certain he ſaith, that in the approach of the Eaſtern and Southern Reformation, ſome glorious Emperor like the great *Conſtantine* and *Theodoſius*, ſhall appear and perform notable things for the glorie of God, the good of his Church, and the ruine of Babylon, &c.——

d p. 303. *Mil.* Ann. ocalyp.), 119.

CHAP XI.

Deſires to make yet further ſearch into the probabilities of Jew, in America.

HAving thus proceeded in the Confirmation of the former Conjectures by ſuch Additionals, as have ſince occurred, I am not yet convinced to change the Title of Conjectures, and Probabilities, and what ever my ſudden thoughts may ſometimes be, my ſettled cogitations can yet reach no higher, and enough I hope hath been ſaid to gain allowance of what they pretend to, and if the Americans be Iſraelites or Jews, how happily inſtrumental hath our good God made Mr. *Eliot* in the beginning of the complement of thoſe Propheſies, that foretells their Calling and Converſion? or if they be not ſuch, his

his labours, and of those other with him, have not been in vain in the Lord, as the mentionings in the former Papers, abundantly declared. In this I would make an humble request to the *Novangle* Planters, to the Corporation for *New England*, and to all the Nation, that love the spreading of the Gospel, seeing it is likely the Jews are somewhere in *America*, there might be solemn endeavours, and undertaking to find out the truth of this matter, in what parts they remain, and in what condition. *Joseph. Antiqu. lib.* 11, *c.* 5. saith that two Tribes were under the obedience of the Romans in *Asia* and *Europe*, but the ten Tribes were on the other side of *Euphrates*, even to his time. *Esdras* assembled those that inhabited on this side *Euphrates* —— but the Relation of *Montezinus* in *Manasseh Ben Israel*, is in few words thus, He was a *Portuguez* Jew, born of good Parents, about fourty years old, honest and not ambitious, he went into the Indies, and fell into the Spanish Inquisition, whence being delivered, he could not be quiet, till he had communicated this good tidings to his Countreymen, I was familiar with him, saith *Manasseh*, six moneths together in *Amsterdam*, he confirmed his report upon oath, in the presence of honest men, at *Phernambuke* he sware to it again two years after upon his death bed, and why should not I believe saith he, a vertuous man, who hated all that we mortals call gain? In his West Indian Travels he met with some disasters, in his company there was one *Francis*, supposed to be an Indian Cacique, while those other Indians were condoling their losses, he advised them to be patient, but they said they deserved the scourge of the Spaniards, and all other evils from God, for the wrong they had done to his innocent and holy people. *Montezinus* after this acquaints this *Francis*, that he was an *Hebrew* of the Tribe of *Levi*, who wondring hereat, and finding him verie inquisitive after his Nation, told him, if you will follow me, you shall know all you desire, but you must then go on foot, and fare hardly. On a *Monday* they began their journey, *Montezinus* leaving his Cloak and sword behind him, the Indian carried upon his back three measures of Maiz, and two ropes, one with an hooked fork full of knots, by which they were to climb the mountains, he had also a little ax, and shoes made of packthread, thus they travelled all the week, till their

Spes Isr. p. &c.

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p. 4.

p. 5.

their *Saturday* Sabbath, on which they rested, and then went forward till eight of the clock, on *Tuesday* morning they came to a River, and the Indian said, here shall you see your Countreymen, and making a Flag of Cotton, which they before used as girdles, they made therewith a sign, which was answered by another on the oth[illegible] side, and soon after, three men with a woman, came to them in a little boat, she landed, and on the shore talked a good while with the Indian in a Language *Montezinus* did not understand, then she returned to the Boat where the three men stayed, telling them the Indians Relation, who hastened thereupon and embraced *Montezinus*, and discoursed [illegible]h him, two of them spake in the *Hebrew* out of *Deut.* 6. 4. *Hear O Israel, the Lord our God is one Lord, our fathers* [illegible]e Abraham, Isaac, *and* Jacob, *such as will come and dwell with us, we will give them Lands*, &c. For they conferred an whole day together, and then returned, coming again on *Wednesday* and *Thursday*, speaking the same words, and said further, *Francis* shall tell you more, as he did, that his brethren are the sons of *Israel*, brought thither by the providence of God with many miracles. The Indians made war upon them, using them more cruelly than now the Spaniards deal with them, whom at last they totally subdued. At *Honda* the same *Francis* sent unto *Montezinus* three other Caciques, who told him, they have the command of all the Indians in the Countrey where they live, and when they have effected their negotiation with the Spaniards, they will deliver all the Indians from bondage and slaverie. Many other considerable particulars I omit, because *Manasseh's* book is translated into English, and this Narrative of *Montezinus* is inserted in the former papers, which *Manasseh* dispatched as a *Prodromus* to his *Spes Israelis*, unto that excellent Mr. *John Dury*, a man of publick spirit, willing as Saint *Paul*, to spend and be spent, to promote holy, learned, and peaceable designs, witnesse among others his unwearied travels in the difficult and dangerous work of reconciling the Calvinists and Lutherans. None have yet attempted further discovery, saith *Manasseh*, neither is the way known, but it is very like, they are Israelites whom God preserveth there till the day of their Redemption. He tells of a Dutchman also, conversing much in *America* who found among

among Indians a Nation white, bearded, well apparrelled, rich in gold and silver, dwelling in walled Cities full of inhabitants, some of us he saith, conjecturing these to be Israelites, resolved to send him into those parts again, to make some further enquirie, but he died soon after, and frustrated us of that our purpose. In the holy Scriptures we read of *Moses*, who dispatched twelve men out of old *Israel* to the Land of *Canaan* to observe the people, whether they were strong or weak, few or many, *&c.* Num 13 18. *&c.* there was some obmurmuration upon that enterprise, though they had no just cause of complaint, and in this there would be no reason for either, and it might prove a gallant adventure for some *Calebs* and *Joshuahs* to be employed in, and I am confident, if means and monies could not be obtained from the publick to defray all needfull expences, it might soon be had from the voluntarie contribution of private Christians. In this disquisition we should have the Jews assistance. Curiosity hath carried many very far, even to the utmost ends of the earth, such were the wild Travels of the English *Coriate*, the perillous Voyages of Scottish *Lithgow*, the wofull adventures of *Mendez Pinto*, a Captive thirteen times, seventeen times sold in the 21 years of his peregrination, and that Welsh *Madoc ap Owen Guineth* left his Land betwixt his two brethren, contending, prepared ships, sailed West, and found out some part of *America*, long before *Columbus* was born, *Anno* 1179. *Auri sacra fames*, the powerful Principle of covetousnesse, that unholy hunger of gold, carried the Spaniards into that golden world, which truth is so notorious, that they never continued in those places, where wealth and riches were not easily to be gained. *Benzo* and other writers have many examples of such their avarice, but more fair and better causes of such undertakings are propounded here. Trav. p. 5 Hist. of P. 228.

1. To seek out, and if it may be, to find a lost people, so some of the Jews read those words, *Levit.* 26. 38 among the calamities threatned to apostatizing *Israel*, It is said, *ye shall be lost among the Heathen*, and again, *Isa.* 27. 13. *They which were lost, shall come and worship the Lord*, In *America* there is room enough to lose a more populous Nation, than ever *Judea* could hold, it being supposed to equal, if not to exceed all the oth-

three parts of the world; and when we read of some dwelling there, that have Magistrates, Militia, Lawes, Cities, and commerce, yea the use of books and Learning, as among others *Pet. Martyr* hath remembred, besides, there be many Countries, that the Spaniards and other Christians have not yet taken notice of, this lost people may be those, or some of them. If it be said, that would be a frivolous waste of time, and treasure, to make such a chargeable enquirie after the lost Tribes, it may be considered, when *Thucidides* was to write his excellent Historie of the *Peloponnesian* war, he gave mony both to the *Lacedæmonians*, and those of *Athens*, that from the two engaged parties he might be able to make the more exact Relation; and thus *Darius* sent *Democedes* his Physician, and fifteen noblemen of *Persia*, as spies into *Greece*, that they might observe the manner of Sea-coast Towns, he directed ships also to discover how, and where the River *Indus* did fall into the Sea. The design here mentioned is of far greater consequence and moment, yea much exceeding that of the *Carthaginians*, who sent *Amilcar* into the Army of *Alexander* the great, to observe his moving and actions, saith *Orosius*; at first he was taken as a spie, but permitted afterward to view his *Militia*, and other affairs of concernment: And that famous Historian *Polybius*, so much magnified by *Casaubons* Preface (it self also having its due praise) that he might be able with more certainty to commend *Hannibals* strange haste into *Italy* unto posterity, did not onely acquaint himself with such as lived in those places, but he was at the cost and danger of going in person to the *Alps*, that he might the better see, and know, and certifie the truth; soon after he tells of his peregrination, through *Africk*, *Spain*, and *France*, and the bordering Seas, to correct the ignorance of former times, and shew unto his *Greeks* the state and condition of those parts of the world. An Heathen was alone at such expense, and pains, & peril, to satisfie such light curiosities in comparison, but this attempt, upon much better account, will not expose the adventurers to such hazards and difficulties, and yet, what were all those Projects and Designs of the Gentiles, to the endeavours, desires & expectations of us Christians, for the accomplishing of several holy Scriptures? remembring also that of the Prophet, *Zech.* 8 23. *It shall come to passe,*

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that as ye were a curse among the Heathen, O house of Judah, *and house of* Israel, *so I will save you, and ye shall be a blessing.*

2. Shelter may thus be provided against a storm, *A prudent man foreseeth the evil and hideth himself*; nothing in this world is more uncertain than the uncertain world it self, and it is not the violence of enemies so much, as our own National and personal sins, that are like to expose it to direfull calamities; necessity drave some into that roaring wilderness, that they might escape the encroaching innovations, but now the falshood and hypocrisie, the backsliding and apostacy, the avarice and selfishnes, the pride and security, uncleanness and adulteries, the bold broching of errors and heresie, the wofull and general profanations that are broken in among us, do portend no lesse than a deluge of destruction, if repentance and righteousnesse do not make haste to prevent it, and there are in the dark also, that, as *Balaam* once against *Israel*, do cooperate with our transgressions, and they altogether will be too hard for us, if the Lord be not to us both mercifull and mighty.

3. Or if there were no such foreboding danger, and those spiritual merchants find not the pearl they look for, Jews in *America*, they will see many sad spectacles of the greatest pity and commiseration, whole Nations for a long and a very long season, *sitting in darkness and in the shadow of death*, and are yet without Christ in the world; this as I have said, will be a pretious work, effectually to endeavour their enlightening, and the translating of them from the Kingdome of darkness into the Kingdome of our Lord Christ, *Col.* 1.13. for if one soul be of more value than the whole world, *Matth.* 16. 26. and if there be joy in heaven over one sinner that repenteth, *Luke* 15. 7 what joy will there be in heaven and on earth also, when an whole Nation is Gospellized, when many Nations are brought into the knowledge of, and love to our dear Lord Christ? Let me say this one word more, if the Pharisees did compasse sea and land to make a Proselyte, *Matth.* 23. 15. I do not doubt but many in this our Island will be found to encourage, and to be encouraged to proselyte and lead unto Christianity, not a single person onely, or one Nation, but a world of Nations, another world: the good people of the Land have abundantly testified their forwardnesse to promote the Gospel-work in

America by their voluntary bounty and liberal contribution in the publick Assemblies, on the several dayes and places of those Collections, and though their reward be in heaven, it will yet be some satisfaction to them here, to understand that their kindness hath not been in vain in the Lord, for the work is well begun, the light is already broken forth, and it is shining still more and more unto a perfect day, *Prov.*4.18. And let it not be deemed or despised, as a day of small things, *Zach:* 4.10. To prevent such misprision, as the former Papers gave a short Narrative of three Treatises then extant, concerning the progresse of the Gospel among the Indians, it were easie to make a supplement thereto, beginning where the other left, to shew the endeavours of our countreymen in this soul-work, with the successe, and to encrease the stock of Prayers everie where to be poured out, that the glorious Gospel of Jesus Christ, the Lord of glory, may run and be glorified among the Natives in *America*.

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CHAP XII.

The Succes of the Gospel-work by the English amongst the Natives.

I Shall be bold to insert here somewhat from Mr. *Eliots* private Letters, tending to this matter. That famous Bible mentioned by you for our Library would be a worthy gift and commemoration, I have had a great longing desire (if it were the will of God) that our Indian Language might be sanctified by the Translation of the holy Scriptures into it, and could have a room therein, but I fear it will not be obtained in my dayes. I cannot stick to the work, because of my necessary attendance to my ministerie in *Roxbury*, and among the Indians, at sundry places, and the multiplied work, which in that kind ariseth upon me, and yet through the blessing of the Lord, I have this Winter translated the whole book of the *Psalms*.... While I live, if God please to assist me, I resolve to follow the work of translating the Scriptures.....We have be-

153.

gun one Town, and are ſetting upon two more, where the godly Indians live, namely, *Pantuket*, and *Pankapog*; And again, our Indian work, through his mercy whoſe work it is, doth proſper, and go on: in their Confeſſions, which I deſired a friend to preſent unto you; you will ſee ſome of the ſingle-hearted footſteps of the Lord, breathed forth in their broken manner, and though they ſpeak beneath the meaſure of the light of theſe times, yet, I hope not beneath the expectation of Gods people. —— The civil part alſo of our work doth proſper. —— And in his next, we had a meeting this Summer at *Roxbury* to try the Indians in point of knowledge, and the Elders ſpent the laſt part of the day, in their examination, and found comfortable ſatisfaction, I bleſſe the Lord. —— Again, The Lords work among the Indians (which is ſo much accepted of in your heart, as it is alſo in the hearts of many other the pretious ones of the Lord) is ſtill owned, bleſſed, and carried on by the Lords hand, who out-biddeth all oppoſition, ſlighting, and contempt both of men and Devils. I hope you have received the laſt years proceedings. —— That which I now moſt follow, is, firſt the ſpreading of the Goſpel into more remote places, for in the parts near where I live, and labour, they are in ſome meaſure come in; ſome truly, all outwardly; but now I have gone as far as *Conecticot*, near an 100. miles, I take ſundry Indian Plantations in the way, and in all places where I came, many of them gave diligent heed unto thoſe things which were ſpoken to them, and ſo it was alſo at *Conecticot*, where there were many witneſſes of all that paſſed, and it was (ſo far as I underſtand) the general apprehenſion of all the wiſe-hearted, that there is an harveſt toward, there lack only Labourers, and I am in hope the Lord will provide them alſo; I have moved ſundry, whom I thought fitteſt, and find unwillingneſſe in none. The ſecond thing attended, is the Civilizing of them, by training them into fixed dwellings, keeping cattel, which they have now done theſe three Winters, and we are preparing to ſet them to Spinning, and making Cloth, and Weaving; we have a field of Hemp growing, through Gods bleſſing, for that uſe. The third thing is the Printing of the Bible in their Language, *Geneſis* is Printed, and we are upon *Matthew*, but our progreſſe is ſlow, and hands ſhort. ——

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27. of 6th.

16. of 6th.

Again,

of 8th. 56. Again, in my poor Labours, though I find more oppoſition by Satan, and obſtruction from men, yet I find alſo ſo much of the preſence of the Lord (bleſſed for ever be his holy name) that God doth out-work all oppoſitions, and turneth things to the beſt at laſt. Praying to God is of credit among the *Indians*, but the great, and proud *Sachems* hate it, and oppoſe it, yet ſome are comming in ſtill, and ſome are running away, and give it over, but the judgements of God have followed them: There have been Wars among the *Indians* this Summer at *Conecticot*, by which occaſion they are much ſcattered, and little to be done among them. I made a journey to them, but I had the leſſe opportunity becauſe of the Commotions; in the way thither, and back again, I met with ſundry that were willing to hear, they are bent for the work, and enquire, who ſhall teach us? In our Civil work they are making Cloth, being prepared from the Seed to the Shuttle, ſome cloth they have made, and we are doing what we can. —— The Lord hath now ſhewed us this favour, that more Labourers are called forth to the work, Mr. *Newman*, and Mr. *Blinman* were propounded to the Commiſſioners by ſome of our Elders, and accepted, and the ſame Elders were pleaſed to propound my Eldeſt Son (whom I had long ſince dedicated to the Lord in that work) now middle Batchelour, and he alſo is accepted, and I, ſaith he, bleſſe the Lord for it; he was large upon other occaſions, but in the cloze his words are, *My Heavenly father is pleaſed to lay his viſiting hand upon me, and I am not able to ſit up, I beg your prayers, &c.* and ſurely many hands were lift up on his behalf, for indeed he was ſick nigh unto death, but God had mercy on him, and not on him only, but on all that love the

of 8 h. 57. Goſpel of the Lord Jeſus, in *America*: and in the laſt I received from him, he writes, The Lord is pleaſed to releaſe me of the rigor of my pains, yet leaveth in me a remnant of affliction, and I am not able to endure either cold, or wet, but I am ready to be caſt down, —— The Lord of him, and us, and of thoſe other Labourers in that Harveſt, enable them with bodily, and ſpiritual ſtrength, to go forward chearfully in that Soul-work he hath deſigned them unto, and the very God of peace fortifie every one of them, and ſanctifie them wholly, that their whole Spirit, and Soul, and Body may be preſerved; and it is the great

comfort

comfort of our ſelves and them, *Faithfull is he that calleth them, who alſo will do it*, 1 Theſſ. 5. 23. And now becauſe I know our *Novangles* are blamed by ſome, becauſe they make not uſe of the common names of the months, *January*, *February*, *&c.* nor of the dayes, *Monday*, *Tueſday*, *&c.* but 1, 2, and 3, month, &c. and 1, 2, and 3, day, &c. as appears by the former Margents. I may take leave to adde a word or two: Surely *Charls* the great may as well be faulted, who called the months of the year by names of his own Language, *January*, *Wintermonath*, *February*, *Hornung*, *March*, *Lencin Lentzmonet*, *April*, *Oſtermonath*, *May*, *Wanemonath*, *June*, *Brackmonath*, *July*, *Heumonath*, *Auguſt*, *Eummonath*, *September*, *Witemonath*, *October*, *Windemonath*, *November*, *Herbetmonath*, *December*, *Hilicmonath*, he changed the names of the winds alſo: among ſuch ſcrupulous men *Hierome* ſhall not eſcape the ferula, and cenſure, for ſaying every week is divided into the Sabbath, as the 1, 2, 3, 4, 5, 6. of the Sabbath, which the Heathen called by the names of their Idols, and Elements. *Piſcator* is ſaid to aim at higher Reformation, if it may ſo be called, not only baniſhing all Gentile Authors, *Tully*, *Virgil*, *&c.* out of Schools, and not permitting the poetical terms of *Ceres*, *Bacchus*, *Phœbus*, *&c.* but he endeavoured to change the names of the dayes, ſtars, and planets, *ſed hic illi aqua hæſit*, ſaith *Peter Cudſeim*, once his Scholar, here he was at a loſſe, as well he might, for then he muſt have amended the Scriptures alſo in thoſe names of *Arcturus*, *Orion*, *Pleiades*, *Job* 9. 9. 38 31, 32. and in the New Teſtament, what would he have called *Appii forum*, the 3. Taverns, *Caſtor*, *Pollux*, *&c?* this would have been both an unfeaſible, and unlawfull undertaking. And now from this ſhort digreſſion I ſhall return to the progreſſe of the Goſpel in *America*. What was done therein till the year 1650. was briefly mentioned in the former papers, and I purpoſed to have annexed a like * Breviate of what was ſince performed by our Country-men there, and had it likewiſe by me, but that would have filled this, and hindred perhaps ſale of thoſe other Treatiſes, whence poſſibly, the Reader may be better ſatisfied, and theſe may be found by the Margent.

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CHAP.

CHAP. XIII

A Christian Work is done among the Indivns, and the Collections for them duely improved.

THose that were by Office obliged to promote the honour of our Master Christ, in the enlarging of his Kingdome, in this Work of Collections met with many difficult scrupulosities, One was, the men of *New England*, have been the Authors of all *Old Englands* troubles, miseries and sufferings. Two things were said against this suggestion.

1. Those clouds were gathered here long before any of our Nation settled there, and that visibly to observing men, which constrained some to look out for shelter and hide themselves. I heard a Letter read near thirty years since, declaring in some Prophetical words of a godly Preacher, who publickly in a Sermon at *Cambridge* said, the night was at hand, and darkness ready to overwhelm all, and there were three undeniable tokens thereof. 1. Travellers make haste to their Inne, 2. Beasts hunt after their prey. 3. The shadow is greater than the substance; and I still remember the man that made thereon this sudden interpretation. The first intends the many thoughts of hearts in godly men, where to be safe. 2. Intimates the greedy covetousnesse of cruel oppressors. 3. Ceremonies got the upper hand of godlinesse; these and the like were at that time within ken and sight, and they are ignorant or forgetful that the storm was falling, not onely before the return from, but their Planting in *New England*.

2. The accusation may in some sort be owned, because the forcing of those good men out of their Native soil, heaped up the measure of our National sins, which accelerated the Judgements of God upon the Land, so indeed, but to the shame of the Objection, they may be said to occasion our calamities, not by active furtherance, and doing of evil, but their suffering of so much evil might hasten the vengeance.

There was another desperate and dangerous insinuation,

works of charity are commonly perverted, a reproach that bears up ſtill among ſome, as if the Collections were imbeſſled, and the dealers therein did ſweetly lick their fingers; and how can it otherwiſe be, when Letters thence, and Diſcourſes Printed, crave not onely our prayers, but ſometimes pecuniarie encouragements? Againſt this, three things may be ſaid.

1. It is true, godly Miniſters and Chriſtians were ſo diligent and dexterous in removing the ſcruples they met with in their attendance upon that work of Contribution, that few were diſſatisfied, and the adminiſtration of the ſervice was every where abundant in bountifulneſſe, that here and there, in both *Englands*, it was ſaid, Thanks be unto God for his unſpeakable gift, 2 *Cor.* 9. 15. and there hath not been ſince any miſpriſion or foul play; and I deſire the Reader to conſider thoſe Letttters and Diſcourſes that ſeemed to ſay, *The children were come to the birth, but there was a want to bring forth*, were ſent before the Collections were begun, and the books Printed moſt of them before they were finiſhed, or could in any manner, or accommodation be made over to them; but the Letters and Treatiſes ſince, publick and private, of Mr. *Eliot* and others, do abundantly magnifie Gods goodneſſe in ſuch liberality, and teſtifie the carefull and conſcionable diſpoſal thereof to the beſt advantage of that great work for which it was deſigned.

2. What more ordinarie in humane corruption, than to blaſt the moſt holy undertaking? When that notable Hiſtorical, and Doctrinal work of the Centuries, was upon the wheel, it met with much cavil and calumniation, they called it in a jeer, *Hiſtoricum aureum*, as if an infinite Maſſe of gold had been collected under the pretence of a publick benefit, but particular men did ſacrilegiouſly purſe and poſſeſſe it, and thereupon the Compilers thereof were neceſſitated to vindicate themſelves, and declare their integrity: and thus this Goſpellizing of the Natives, hath met with retardings, jealouſies, and fears; bad men judge of others, as they know themſelves to be. *Hierome* ſaid long ſince, *facilius malè credunt homines, & quicquid domi fingitur, rumor fit in publicum*, evil ſurmiſes proceed from light heads, are ſcattered by laviſh tongues, and believed by depraved hearts. The Heathen ſpeaks with ſome rea-

Præfat. to Cent.

T. 1. Ep. p. 2

quisque est optimus, difficulter sseſſe peſſi- s ſuſpica- Cicero.

ol. c. 9. 1. q 3. c. n ſol.

ſon and ſeeming Religion, Men that are themſelves good, be not forward to imagine others to be evil; and ſcoffing *Lucian* hath a Tractate, περὶ τῦ μὴ ῥαδίως πιστεύειν, not readily to credit calumnious reports; and *Tertullian* hath a Chapter, *Non credendum famæ*; and that in the Canon-Law is right and rational, *Qui falſum de aliquo profert, & crimina credit, uterque reus eſt*; the Relators and Believers of falſe reports are equally guilty; and Chriſtians are to walk by rule, *He that juſtifieth the wicked and condemneth the juſt, they both are an abomination to the Lord*, Prov. 17.15. *And as love is not eaſily angry, ſo it thinketh not evil*, 1 Cor. 13.5. Holy projects do not ſeem ſuch to unholy and unreaſonable men; *For all have not faith*, 2 Theſ. 3.2.

engthout weakneſſe, he end.

3. Hungry avarice may creep into one or two, it is not probable, that a ſelect company of godly men ſhould have ſo much as a thought to conjoin in violating their honors & conſciences, by purloining any part of ſuch devoted treaſure; and although thoſe worthy Gentlemen of the Corporation can comfortably acquieſce and rejoice in the teſtimony of their conſcience, that in ſimplicity and godly ſincerity they have diſcharged their truſt, and do perform their duties, yet for the ſatisfaction of the moſt ſuſpicious and pragmatical, they have given directions, how even thoſe that watch for their halting, may take them tardy and tripping, if there were any guiltineſſe, by repairing to *Coopers* Hall on *Saturdayes* between 10. and 12. in the mornings, where the Corporation will gladly take pains to ſatisfie the doubts of any, *&c.* And further, for that had need be much ſpoken for, which is ſo often ſpoken againſt, The Corporation by thoſe collected monies have purchaſed Lands of ſome hundred pounds *per an.* though ſhort yet of the value proportioned by the Act, the Revenue is conſtantly tranſmitted into *New England* for the benefit and furtherance of the Indians, and their converſion, and an annual account is given here from the Commiſſioners there, how it is employed, by whom, to whom, *&c.* as I truſt will ere long be made manifeſt to all beyond contradiction; In the mean time, if the wit of man can yet invent any better way to ſatisfie ſuch jealous hearts, and their ſcruples be diſcovered, and what may be ſufficient to remove them, I am confident they may receive yet further contentment and ſatisfaction: and it may be added,

so frugal they are, and such husbands, that they would not be perswaded to bear the charges of Printing the forementioned small, but excellent Discourse of Mr. *Eliot*, at least, not with the Additionals, though some of the Corporation saw the Letters of worthy men related to *New England*, that so advised, whose assistance therein had never been moved, if such and more right down direction had not by others been given. But cavillers driven hence start another reproach. Many of the English here, and some from *America*, say nothing is yet truly and really done to the souls of the Natives, and if any have offered at it, they have been frustrated, as *Simon* said, *We have waited all the night, and taken nothing*; or if any be any where enlightened, they be but few, and those counterfeits, others not able to shut their eies against the light of the Sun, *John* 7.48. *Have any of the Rulers, and Great ones among them believed the Gospel?* But it is now undeniable, that not onely some of the inferior people, but divers of the *Sagamores*, and Governors are come in, yea many of their *Pawawes* have forsaken their profitable trade of conjuring, with many other of all sorts and conditions, and these not forced by power, and scared by fear, or hired by bribes (for they received nothing of the English for seven years) but wooed and won they were by the naked word alone of the most high God, which really hath been very prevalent among them, whatsoever despisers surmise or suggest to the contrary, making the heart of the righteous sad, whom the Lord had not made sad, *Ezek.* 13. 22. They are grieved and amazed at the report, that there is no such thing, as the dispensing of the Gospel among the Natives. The Corporation for this appeals to some eminent Gentlemen come from thence, as Mr. *Edward Hopkins*, late Governor of *Connecticut*, Mr. *Fran. Willoughby* not long since a Magistrate of the *Massachusets*. And now because some of these diffidents are like the rich man in the Gospel, though told by *Abraham*, his brethren had *Moses* and the Prophets, he is dissatisfied, saying, *If one went from the dead, they would repent*, Luke 16. and these men, so slow of believing, would not be so faithless I think, if some of those Natives came among them, and did themselves relate the manner and the fruits of their conversion, it might be well I suppose, that two or three of the

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most godly and knowing Indians were sent over to this doubting generation, to remove all needlesse scruples, and satisfie the most curious inquisitors. *Lerius*, p. 55. tells of ten Brasilian children of nine years old sent thence into *France*, presented to King *Henry*, *&c.* such a sight and hearing would beget faith, even in Samaritans, and they would say; Now we believe, not because of others sayings, for we have seen and heard them our selves, *John* 4.42.

CHAP XIV.

In behalf of our Countreymens removal hence, and Plantation abroad.

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Hall.
s Plea,

I was perswaded to annex these following lines for Conclusion to what was said in the former Papers, and it were not difficult to abound herein from many that have left impressions of that subject, as appears by the Margent. There is much and due disputation, against the violences, encroachments and expulsions made by ambitious, avaritious, and lawlesse men, but the wise God serveth himself in those unjustifiable actions, and causeth the avarice, and pride, and wrath of man to turn to his praise. As it is in the unpolished pieces of Carvers and Limners, nothing lovely is seen at first, but when the Artist takes off his last hand, you will wonder at the beauty and workmanship: so in this businesse, as *Moses* said unto the people, *Fear ye not, stand still, and see the salvation of the Lord*, *Exod.* 14.13 the endeavours of men may be looked upon with liking or loathing, as there is reason, but we must with humble wariness eye and observe the dispensations of God, and wait their accomplishment, *For he worketh all things according to the counsel of his own will*, Eph. 1.11. and as it was with *David* in his many flittings and wanderings, the Lord kept him company, *Psal.* 56.8. such is his providence towards others, he suffereth Nations and people to enlarge their borders, *Psal.* 70. 35 limiting and confining their bounds, *Act* 17.26. *And makes them dwell safely*, Psalm 4.9. *For the heavens, even the heavens are*

the Lords, but the earth hath he given to the children of men, Psalm 115. 16. and for man God himself became the first Planter, *Gen* 28. 15. again he transplanted *Israel* out of *Egypt* into *Canaan*, *Psalm* 80 8. and good men in their removal, wait upon his Call and Providence, not seeking so much their own good, or the evil of others, as the glorie of God. Like a Plantation saith the Lord *Verulam*, where people are not displanted, to place others, else it is rather an extirpation, than a Plantation, and soon after, If you plant where Savages are, do not entertain them with trifles, and Gingles, but use them justly and gratiously, yet with sufficient guard. Our Countreymen that went into *New-England*, were very carefull of this, never used any fraudulent means to circumvent the Natives and invade their Possessions, as hath been the designs of some: the *Thuringians* were thus over reached by the old *Saxons*, thus *Hengist* and *Horsa* are said to beg of King *Vortiger* to much Land as the Hide of a beast might encompasse, which was cut into thongs, and the place called *Thongcaster*, or *Thwongcaster*: but the English there overcame the Natives commonly by kindnesse, who thereupon invited them to dwell in their Countrey, as hath before been hinted, and Captain *Smith* professeth, that the Natives desired him to inhabit where he would, and now and then they bought Land of them: It may now be added in brief what is Printed at large, the Act and instrument by which the chief Sachims, and the rest of the Princes, with the whole people of the *Nunhygansets* voluntarily submitted themselves to the Government and Protection of King *Charls*, &c. to be ruled and ordered by his Lawes, ——————upon condition of his Majesties Royal Protection——— And for the further confirmation of this our deed, they say, We the abovesaid Sachims, or Princes, have according to that commendable Custom of *Englishmen* subscribed our names, and set to our Seals, as so many testimonies of our faith and Loyalty, to that our Dread Soveraign, *Dat Apr.* 19. 1644. and such are the names and marks of the Sachims, and witnesses.

P. 158.

P. 203.

Usperg. p 201. Gal. *Mon* l Lambert, K

Try. of 26 ships.

S. G. Simpli Def. p. 83. &c

Pessicus

Peſsicus his mark, chief Sachim, and Succeſſor of that late Deceaſed *Myantonomy*.

The mark of that ancient *Conaunicus*, Protector of *Myantonomy*, during the time of his Nonage.

The mark of *Mixon* Son and heir of the abovesaid *Conaunicus*.

Auwaſhoose his mark.

Tomanick his mark.

These are two of the chief Counſellors to Sachim *Peſsicus*.

Sealed and delivered in the preſence of

Chriſtopher Helmes,
Richard Carver,
Robert Potter,
} Engliſhmen.

Some

Some will yet be so uncharitable and irrational, as to affirm that covetousnesse and faction were the winds that blew the Planters thither, though it cannot be denied, but that those who had the first Patent, were men of known Piety and Prudence, and they did not willingly carry any but such with them. They were not ignorant, that the Planting of Countries, is like the Planting of Woods, where many profits are lost, but abundant recompence is made when the trees are grown up; they were enforced therefore at first to carry every one some years provision with them: this in every mans reason not obscured by passion, is so visible, that it may seem incredible any should conceive them selfish, and earthly minded in that undertaking, which could not promise for present in outward matters, any thing but dangers and hazards in their voiages, and if the Lord gave them safe arrival, they were to begin the world as they say, and not onely clear grounds, and build houses, but in one hand they were to hold their working instruments, in the other their weapons, as we read of *Israel* in the dayes of *Nehemiah* 4. 21. We laboured in the work, and others held the speares, from the rising of the morning, till the starsappeared; their condition must needs be most wofully uncomfortable, that were removed so far from all their friends and Countreymen, and exposed to so many perils, as could not but attend them among wild men, and wild beasts, and in a roving wildernesse. I cannot therefore but say for them, as *Calvin* answers Cardinal *Sadolet*, who had charged the same things upon the Protestants in *Geneva*, *Can you imagine us to be so stupid*, saith he, *that in the beginning of our enterprises, we did not plainly understand we were walking in that way which would never lead us to gain, or lucre*, &c? For indeed that whole Tractate is most worthy of observation, and solidly confounds this Objection.

Not covetousnesse. Opusc.

Separation also and Faction they cordially disclaim. I perswade my self, saith he, who wrote the Planters Plea, there is not one Separatist known to the Governors his reason is, it is far from their purpose and safety, to continue such among them, and it ought satisfie every Christian Englishman to remember, they departed not hence without the license of the King, after much consultation and debate, and they had a large

Nor Fa P. 61.

large Royal Charter, holding forth some Privileges and encouragements, and having such liberty from the Supreme Authority, how can any Subject speak against them in this, and not make himself with the same breath, guilty of Faction, and reflection upon Government? they did not therefore unquietly or seditiously at first transplant themselves, and they
3. have faithfully all this time kept themselves within the limits of their Patent; how they there manage the Sword of Justice, was partly mentioned in the former Edition, and may be seen abundantly in the Printed Book of their Laws. It is true, they have had tempests, and several storms among themselves, which by Gods blessing upon their Christian zeal and prudence have been quieted, and on the other hand they are reproached, especially by that Pamphlet, calling it self ill News from *New-England*, or a Narrative of the Persecution there, so that as of old *Herod* and *Pilat* against Christ, these transplanted good Christians are aspersed by some as enemies to Government, and blamed by others for too much exercise thereof: It was therefore the gentle gale of the Gospel, that carried our Countreymen into *America*, both in reference to the Indians and themselves.

ospellize
atives.

It is an astonishment to many, that it should be conceived by any, the English had no thought of Planting the Gospel among the Indians, when as the Patent of the King expresly requires it in these words, In our Royal intention and the Adventurers free profession, the principal end of this Plantation is, that the Natives may be brought to the knowledge of the onely true God, and Saviour of Mankind, and to the Christian faith ——— and a little before, the King declares his mind, That our people and inhabitants there may be so Religiously, peaceably and civilly governed, as their good life and orderly conversation may win and incite the Natives of the Countrey to the kno vledge and obedience of, and to the Lord Jesus Christ. With this Regal testimonie, receive their own serious Declaration, where they say, We intend to be as carefull of the speedy conversion of the Natives, as of our own happinesse, and as diligent to build them houses, and provide them tutors for the breeding and bringing up of their children of both sexes, in civility & Religion, as to advance any other businesse whatsoever ——— Mr. *Edwards*, though otherwise

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It

wise not very friendly to them, affirmeth, That in the beginning of the Plantation, the hopes of the Conversion of the Natives were first held out, and most spoken of, and he speaks knowingly of some Ministers of note, and other prime Actors, who did not onely propound that, but really intended it: denied it cannot be, they feared some further change, in matters of Ceremony especially, they supplicated King *James* therfore, that they might under his protection enjoy the liberty of their consciences, and endeavor the enlargement of his Majesties Dominions, and the propagating of the Gospel. The King was pleased to say, It was a good and an honest motion, and demanding what profits might arise, it was answered, Fishing, the King replied, It is an honest Trade, the Apostles own calling -- They saw Religion in some places discountenanced, the Sabbath like to lose a great part of its honour, ceremonies and innovations increase, and though Uniformity and decency were onely pretended, yet some Zealots went beyond what was established by Law, and being either favoured, or not checked, they grew more extravagant, to the grief of the godly and Orthodox, but the rejoicing of the men of *Rome*, pleased exceedingly at our compliance with their practices, and warping from our own Principles. I love not to dip my pen in the commemoration of these matters, but this little may shew, what great cause many had to bethink themselves of new Habitations, foreseeing plainly, if such violence continued, their old houses would be too hot for them, yea by this means such way was made for the Introduction of a masse of Poperie, the Masse, that the good Bishop of *Carlisle* (preaching out of that considerable Scripture, *Hos.* 9.7. at the beginning of the long Parliament) was moved to say, Some approached nigh *Rome*, in the name Altar, in the Rails, Steps, Oblations, Bowings, &c. that there wanted nothing but a Law to make a perfect Masse. In the mean time Pulpits and Presses were filled with Heterodox and exotick opinions, and on many hands, there was such looking *Romeward*, that S. *Clara* took the boldnesse to paraphrase upon the English Articles of Religion, and endeavor their reconciliation with Poperie, and to boast, this Doctrine about Justification was solemnly maintained in the commencement at *Cambridge*, in the very year that his Booke

Mr. Winsl p. 88. &c.

Themselve more quiet enjoy the Gospel.

P. 338. p. 169.

was publiſhed, and he glories not a little (to the greater glory of the good old Puritane) that if the Controverſies betwixt us and *Rome* were meetly handled by publick Authority, *Puritanis non intermixtis*, and the Puritans might not be preſent, there would be great hope of our readuation with them; no marvel therefore if ſome were hiding themſelves, it is certain, many hundred more were preparing for flight, when on the ſudden an unexpected door of hope was opened for them by the Lord, and ſo that ſtorm ceaſed; but our provocations ceaſed not, *And the Lords anger was not turned away, but his hand was ſtretched out ſtill*, Iſa. 5. 25. *England* that was full of people, became as a widow, ſhe that was great among the Nations became tributarie, *Lam.* 1. 1. *The gold became dim, the moſt fine gold was changed, the pretious ſons of* Zion *comparable to fine gold, were eſteemed as earthen pitchers*, Lament. 4. 1, 2. errors prevailed, blaſphemies were lifted up, Popery was confident, Antichriſtianiſm aloft, iniquity encreaſed, *and the love of many waxed cold*, all that is left in ſome places, is but a form of godlineſſe, denying the power thereof, 2 *Tim.* 3. 5. theſe are ſad ſymptomes of a ſick State, fatal and portentuous prodigies of a decaying Nation, and what ſhall we do for our Native Countrey? the Greek Hiſtorian commends the old Germans the Angles Anceſtors, becauſe they never would defile their own Nation with civil wars, and blood; and again, to preſerve our Countrey and our Laws, and with all our might to impugn ſuch as are injurious to them, is not onely an holy thing, but gallant and generous; we have Religion alſo to warm our zeal to the Land of our Nativity, and what ſhall we do to deliver *England* from erroneous and abominable Doctrines and doings? It was mentioned before, that S. *John* leapt out of the Bath from *Cerinthus* the Heretick, and that great and glorious Martyr, the Apoſtles Scholar, *Polycarp*, when that Monſter *Marcion* collogued with him, ſaying, Do thou know us, his anſwer was, I know thee, the eldeſt ſon of Satan: *Ieremy* his obſervation hereupon is remarkable, The Apoſtles and their Diſciples feared to maintain ſo much as verbal communication with any that had adulterated the truth. By our evil opinions and converſations we haſten *Englands* deſtruction. Oh that we all could be Chriſtian Patriots once effectually endeavouring the preſervation of our Land and Re-

ath. l. 1 p. 7. p. 30. ὑπὲρ τῆς πατρίδος διαγωνίζονται.

ligion. Gods own Herald ſtains the glorie of thoſe, that otherwiſe might have been glorious, —— *Iſa.* 14. 19, 20. Our Countrey-man *Gildas* ſaid of *Jeremy* and his Lamentations, hee bemoaned the ruines of *Jeruſalem* with a four-fold Alphabet, I wiſh wee could weep over our ſinnes and dangers, if not with that Prophets, yet with that *Britons* pious devotion: *Thou art our King O God, command deliverances for us,* Pſal.44.4. The Lord multiplie and enkindle more and more the Oratours at the Throne of his grace, *For Zions ſake, hold not your peace day nor night, ye that make mention of the Lord, keep no ſilence, and give him no reſt till he eſtabliſh theſe Nations, and make them again the praiſe of the whole earth, Iſa.* 62.1,6,7. Learn of the Prophet *Ezekiel,* 11.13. to fall down and cry with a loud voice, and ſay, Ah Lord God wilt thou make a full end of the remnant of *Iſrael?* I will conclude with the redoubled breathing of *Fulgentius*, Oh Lord give here repentance, and afterward deliverance; and oh that my ſelf and all the Readers could and would pray and practiſe; perſonal and national ſupplication, and amendment, would perſwade our good God, who delights in mercy, to appoint ſome from us, and of us, that ſhall build the old waſte places, and raiſe up the foundation of many generations, and ſo be called the Repairers of the Breaches, the Reſtorers of paths to dwell in, *Iſa.* 58.20. And while theſe ſheets are working off, the happy tidings are come, that the tears, ſupplications and prayers of the Lords ſervants, have reached the ears of the Lord of Hoſts, by which they cried inceſſantly unto God in their private devotions, as *David,* ſaying, *Hear the right O Lord,* Pſal. 17.1. —— and though the Imperial Crown of theſe Kingdomes hath hovered and hovered ſo many wayes, and ſo many years, yet our God hath heard the right (bleſſed for ever be his name) ſet and ſettled it where it ought to be, maugre the implacable and unwearied oppoſition of ambitious and avaritious contrivers In his dayes, O Lord, let the righteous flouriſh and aboundance of peace, *Pſal.*72.7. *Make him glad according to the dayes wherein thou haſt afflicted him, and the years in which he hath ſeen evil,* Pſal.90.15 *Cloth his enemies with ſhame, but upon himſelf let his Crown flouriſh,* Pſal.132.18. Prolong the Kings life O God, and his years as many generations till he receive the Crown of life which the Lord hath promiſed to them that love him.

De excid. B. 4. Alphabet

The learned Conjectures of Reverend Mr. John Eliot *touching the* Americans, *of new and notable consideration, written to Mr.* Thorowgood.

SIR.

BY reading your book, intituled, *Jews in America*, or *Probabilities that the Americans be of that Race*, the Lord did put it into my heart to search into some Scriptures about that subject, and by comparing one thing with another, I thought, I saw some ground to conceive, that some of the Ten Tribes might be scattered even thus far, into these parts of *America*, where we are according to the word of God, *Deut.* 28. 64. I wrote unto you these few weak meditations about it, according as the streights of my time, and manifold imployments would give way, there is a great distance of place betwixt us, and I perceive it was a long time ere they came to your hands. Though the Lord hath scattered the Ten Tribes into corners, and made their remembrance to cease among men, as he threatned, *Deut.* 32. 21. in so much as that they are lost, and no man knowes where to find them; yet the Lord hath promised to bind them up again, and to gather together those dry and scattered bones, and bring them to know the Lord, and to be known, and acknowledged among men again. He that can gather together the scattered dust of the dead bodies of men, and raise them up at the resurrection, he also can find the lost Israel: and now the time is

even at hand, wherein the people of God do waite for the accompliſhment of that great work, which appeares not only by the interpretation of the holy propheſies, but alſo by the ſpirit of prayer, which the Lord hath poured out upon his ſervants on that behalf, as alſo by the ſpirit of ſearch, and inquiry after them, which is of late more ſtirring, then in former times. Among whom the Lord hath put it into your mind to take pains to inquire after them in *America*. In which ſearch, you profeſſing to ſhoot your arrowes only at rovers, preſenting only probabilities to break the ice into this ſtrange diſquiſition, have thereby provoked others to follow this chaſe; It's not to be thought, but that ſome others, who ſee no reaſon to ſearch for them that way, eſpecially ſuch who may think, that God calleth not, to make any ſearch at all after them, ſuch may conceive all theſe arrowes to be wide off the mark. That if the Apoſtle, *Rom.* 11. 11. 25. *until the fulneſs of the Gentiles be come in*, is fit to be remembred, and *ſo all Iſraell ſhall be ſaved*, viz. Iſrael ſhall come in under the Gentiles skirt, being ſome of the croud, whereas others, and that general do apprehend that Iſrael ſhall be brought in by their own covenant, and that the Gentiles ſhall be bleſſed, quickned, and brought in by vertue of their coming in, and come in as under the skirt of their Covenant, *ſeven men ſhall take hold of the skirt of one Jew*: to which purpoſe many paſſages of the ſame, *Rom.* 11. are very conſiderable, as *ver.* 12, 15, 16, 23, 24, 27. and glad ſhall he be, that can get hold on the skirt of a Jew, I have ſome cogitations, as well as others, of the firſt peopling of *America* by the poſterity of *Sem*, though in ſundry particulars, I have ſome different thoughts touching the ſtory of thoſe firſt times. I have not the help of variety of Authors, my only guide is the holy Scriptures, which is the beſt and ſureſt record of all. And by the conduct of that ſure guid, I conceive that the firſt planters of *America*, to be not only of *Sem*, *but Ebrewes of Eber*, even as *Abraham* and *Iſrael* were though not in the ſame line, of which if I miſremember not, I did give a touch in my former letters to you, and now I ſhall write a little more

The chief record of thoſe times are left unto us in the names

names of the holy line of Christ, in whose families, chiefly the Church was preserved, and the holy worship of God upheld in the world. Out of these records we may read some of the most remarkable providences that befell the Church, both in the old world before the flood, and in the first times after it. The history of the first times after the flood, as touching our present purpose in hand, is as followeth.

The Ark landed Eastward first of the land of Eden, as the text prooves, and *Sir. Walter Raleigh* doth clear, whose judgment herein is considerable. *Noah* and his three sons did dwell there quietly, and prosperously, multiplying of posterity, rather then fixing his habitations and possessions for the space of above 30. years: for a few people in a wast country, have more desire to procure company to them, then possesse lands other then for their presant use: this their peaceable and succesful progresse in replenishing the world is recorded in the name of, the sone of hope in the holy line of the promised seed, whom they hoped for, and believed; *Arphaxad*, which signifieth a healer of ruines, shewing that the Church looked on the dispensations of providence in those times, the ruined World, and the ruined Church were in the healing, growing, and rising hand, and therefore they did record it to Gods praise, in the holy line of Christ, which record, though it was first wrote but two years after the flood, yet there is no reason but to think that they so continued, saving that there was one sad affliction fell out in those first times, namely, that *Noah* having planted a vineyard (finding the soil replenished with such plants and pregnant in such fruits, the flood not destroying vegetables) he was drunk with the wine thereof, not because he knew not the strength of the fruit of the vine, unless we should think the old world so foolish, as not to improve the fruit to anuse so easily invented, when as they had inventions of far greater considerations, and difficulty, but out of an unwatchfulnesse over his own waies, for the humbling of his own heart, and trial of his Sons; though this may excuse him *a tanto*, because he now began to be an husbandman, as all men usually do in new plantations, what ever their occupations were formerly; for in the old

Arphax. healer of ruines.

world *Noah* was a *Father*, a *Judge*, a *Ruler*, and eminent in the Church, and if he attended to any occupation manual, it was Carpentry (of which calling our Lord Jesus was) especially he attended thereunto for a hundred years before the flood, and more. But his awakening and repentance was so deep and spiritual, as that the spirit of prophesie came upon him, to dispence and declare Gods blessings, and works among his children, and posterity. The time when this fell out, was before the great expedition, and sending forth of *Sem* and his Sons (of which anon) because all the Sons of *Noah* were yet at home together: and it was after *Canaan*, *Chams* youngest Son was borne, because *Cham* is cursed in him, and his posterity, shewing, that he was then, as it is probable, an ill qualified, unpromising, unhappy boy, and it might be, he that first told his father *Cham*, yea, and it may be uncovered his grandfather, lying in a posture capable of being uncovered, because in him falleth the curse.

After thirty yeares cohabitation, or there abouts, they beginning to grow numerous, found not only need to disperse and spread themselves further upon the face of the earth, but also a desire was in them, especially in *Sems* familie, where the Church most flourished, to visit, and inhabit the land of *Eden*, where the garden of *Eden* had been, and where abouts, it is most like *Adam*, with the other Patriarks, the chief Rulers of the old world had dwelt; all which saving the first three, *Noah* had known, and among whom, it is like, he, and his Sons had dwelt, which might well breed in them a desire to possesse, at least to send forth his Sons to possesse those desirable places of the earth, and to leave that Easterne world, the cursed habitation of *Cain* and his posterity, and where the floud-growing sins did first spring up, as appeareth in the history of the old world. So great a business of dispersing themselves, and removing unto so remote a place, no question, did cause them, with prayers, and sacrifices unto the Lord, to consult seriously upon it, the issue of which consultation was this, that *Sem*, in whose familie the holy line of the promised seed was, did first attempt this removall *Westward*, towards the land of *Eden*, and his Sons with him, unlesse they might go before to beat the

the way for them: So that there was an eminent sending forth of people into the new plantation of the old world; which did cause *Arphaxad*, in whom the line of the promised seed did run, to call his Son, in whom they hoped for the promise, *Shalack*, which signifies sent, for their grandfather *Noah*, and their father *Sem* in a counsel of the Fathers, did send forth all the family of *Sem* westward, even all the five Sons of *Sem*, namely, *Elam*, *Ashur*, *Arphaxad*, *Lud*, and *Aram*, as after will appear in the possessions, and habitations they setled upon. *Shalack*, sent

The time of this great removal, and sending forth was between thirty and forty years after the floud, for *Arphaxad* begat *Salah* at his fifteenth year, and that sons name bore the record of that great enterprise. The successe of this voyage appeareth in the Scriptures to be as followeth, *Elam*, the eldest Son finding a commodious situation about the East borders of the *Persian* gulph (now so called) there he setled himself, and his posterity, for it is most manifest that *Persia* is in Scripture called *Elam*, he proceeded no further in that Westerne expedition: The rest of his brethren abode in those parts above twenty years, but at the last finding cause to prosecute the enterprise and plantation of the world, which they had been so solemnly sent forth about: the great river *Havilah*, or *Tigris* (which maketh the *Persian* gulph by empting it self into it) was a great impediment unto their progresse, they were a great while, in getting, and using means to passe over that river with their women, and little ones, with their flocks and heards: But at last by the great mercy of God they got well over, which was so remarkable a mercy of God, that the son of hope in the holy line, being about that time born unto *Salah*, in whom the promise was, he called his name in remembrance of this mercy *Eber*, which signifieth, passing over. The time of this great, and observeable providence was about the thirtieth year of *Salah's* age, thirty years after they had been sent forth upon that expedition, and about the 67. year after the floud. *Eber*, passover.

Their proceeding in plantation after they had gotten over those great waters, appeareth to be this, that *Ashur*, the second son of *Sem*, took possession of *Shinar*, that pleasant

and

and fertil country in the land of *Eden*, where afterward *Nimrod*, the rebel, found him poſſeſſed, and out of which country he drove him, *Gen.* 10. 11. *Arphaxad*, the third ſon of *Sem* (in whoſe family was the line of the promiſed ſeed) went lower upon that river, and poſſeſſed *Ur* of the *Chaldees* which appeareth by this, becauſe there the Church of God in that line and family abode untill *Abraham*, and out of that country God called him. *Aram* the fifth ſon of *Sem* ſate down in the land, afterward called *Meſopotamia*, I ſay afterwards ſo called, becauſe that is a Greek name, and this poſſeſſion was tranſacted before the confuſion of languages, when all ſpake *Hebrew*: he taking up this poſſeſſion before *Lud* who was his elder brother, did it no doubt, with his conſent, who went further weſtward, and planted himſelf, and poſterity in *Lydia*, the moſt weſterly skirt of *Sems* poſterity. And this is the iſſue of the great expidition, upon which all the ſons of *Shem* was ſent forth in the beginning of *Salah* his daies: All thoſe plantations were ſetled ſoon after *Eber's* birth, about ſeventy years after the floud. In all this ſtory it is obſerveable, that the Church, and its poſterity, had a ſpirit in them to goe weſtward, and ſo had all the reſt of the *ſons of Noah* afterwards, as doth appear by the holy ſtory, for they multiplyed in the place of the reſting of the Arke, but did not fix themſelves and poſterity till the earth was divided, by a counſel held by the fathers, & given unto them for their own poſſeſſion, only theſe forenamed ſons of *Sem* did fix themſelves in poſſeſſions, being ſent forth for that purpoſe, as it is ſaid before. About the time when *Eber* was born or ſoon after, *Nimrod the Rebel* was born, which appears, *Gen.* 10. 6, 7, 8. his Father *Cuſh* was coetaneous with *Arphaxad*, *Cuſh* had five ſons, the fourth of them had two ſons, all borne before *Cuſh* had *Nimrod*; ſo that *Nimrod* was rather younger then the grandchildren of *Arphaxad* and *Cuſh*: now *Eber* was *Arphaxads* grandchilde, and therefore *Nimrod* was ſomewhat younger then *Eber*, and was born about, or ſoon after the time when *Aſhur*, *Arphaxad*, *Lud*, & *Aram* made their new plantations above montioned: and hence it muſt needs appear, that when afterwards *Nimrod* drove *Aſhur* out of *Shinar*, he did very unjuſtly, and

therefore

therefore was called a mighty hunter; *Abur* was a good man, and of the Church, but *Nimrod* called a hunter before the Lord. *Gen.* 10. 10, 11. These new and fixed plantations of the world had quietnes and prosperity, for the space of more then twenty years, until *Nimrod* made a disturbance among them.

The fame of the good successe of the westerne plantations, & contentment of the people in their pleasant places, going back unto the place of their first landing of the Arke (so they could not but hold intercourse) where *Noah*, *Ham*, *Japhet*, and all their Sons were yet abiding, not fixed, but waiting, which way they should be sent forth to people and possesse the world: it moved in them an earnest desire to go Westward also, which desire was so effectual, as that they did at last accomplish their desires, as we shall hereafter see.

The aged Fathers (who were Rulers in chief in that paternal government) being slow to send out the sons of *Japhet*, and *Ham*, as they had done the Sons of *Sem*, the young men grew impatient of such delays, and were madly desirous to run into the land of *Eden*, and being still curbed, and stayed by the paternal government of the Fathers, *Nimrod* a proud ambitious young man, between twenty, and thirty years old, entertained thoughts of casting off the yoke of the paternal government, and would no longer be curbed from his desires of going into the land of *Eden*: he soon found a crew of young fellowes like himself, that were as weary of government as he, and as desirous to goe Westward, to the land of *Eden*, as he, whereupon much company gathered to him, and he took upon him to be their Captain, leader and Monarch, changing that form of government which had been in force ever since the World began, and was still in force, namely paternal government: but he takes upon him Kingly government, gathering up a confused company out of many families, who rebelled against their aged parents, and followed this young upstart, among whom a great part of the sons of *Ham*, and *Japhet* were, a scattering they had out of most of the Easterne people, having this advantage, that they all spake one language, out of what coast soever they came *Gen.* 11. 1. that language was *Hebrew*, which

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the old world, before the floud did universally speak, being necessary in the paternal government thereof, and the new world also, until the confusion of *Babel*. The end, & scope of this enterprise was not to make war, the new world yet knew no war, but their ends were to break away from their Fathers to goe dwell in the land of *Eden*, and to change government, or rather to cast off the paternal government, without considering of the issue of such a change. The rebellious company of youth marched along from the *East*, *Nimrod* being their Captain, and arived at *Shinar*, a place where *Asher* and his posterity had been planted before *Nimrod* was born; they take likeing to that place, and there would dwell; *Ashur* refuseth, and pleadeth his true possession, & that by the authority of the Fathers, who had sent them forth to that purpose, and therefore they had no right to dispossess them, especially not being sent forth by the counsel of the Fathers so to do: but the young proud men put little weight in *Ashers* being sent by the Fathers, from whose authority they had broken away, and having so much hight of mind, and wickedness, as to break the fift commandement, and was as little careful to be ruled by the justice of the eighth: no bonds of justice can bind them, whom the awe of authority cannot bind, and therefore there they would dwell. And not onely so, but that they would no longer be governed by the Fathers, but they would have a Prince to governe them, and *Nimrod* should be the man. *Ashur* seeing this division grow high, and great, and full of danger, and fearing it might come to some violence, and blood at last, like a wise and godly man he departed out of that land, he, and his, and went into another country, and that he named after his own name, *Assyria*, and there he built cities. And now *Nimrod* began to reigne as King, and the first act he did after he was thus made their King, was to build cities *Erac*, *Accad*, and *Calneh*, in the land of *Shinar*, *Gen.* 10. 10. Though this great distemper was so far quieted by the wisdome, and self denial of *Ashur*, in giving place to this boistrous crew of rebellious youth, yet there were great divisions still, by reason that the two families of *Ham* and *Japhet*, had not their habitations and possessions assigned them

by

by the Fathers, as the family of *Sem* had, which troubles were not appeaſed, until a great counſel of the Fathers ſate upon this buſineſſe, and agreed upon the diviſion and diſtribution of the whole earth. Men of new plantations are ſubject to much diſreſt, and unquietneſſe, until all common lands be divided, an humor which after nations have no occaſion to ſee into. And though I have on the by touched this grave counſel of the Fathers, and the quieting concluſion they made, yet I have not brought down the ſtory of theſe times ſo far: beſides the unſettlement of thoſe two families, for want of their portion in the diviſion of the earth: *Nimrods* rebellion brought the world into a great diſturbance and tended to whet up the family of *Ham* (of which he was) to be diſcontented for not having their portion of the world laid out unto them, the not doing whereof gave occaſion to this rebellion: and *Japhets* family likewiſe, deſiring to go Weſtward, would lay in for their parts too, ſo that the diviſion grew great and full of trouble. Mean while *Nimrod* thought it his ſafeſt way to make ſure unto himſelf his new upſtart government, and perceiving that *Sem* was in great repute in the world for his Religion, and foreſeeing that his neer neighbourhood in *Ur*, and the authority of his name might ſoon weken the affections of his people to him, ſeeing alſo the unrepleniſhed earth gave occaſion to his fickle minded young crew, to be roving and ſcattering to every new place they heard of to be fit for plantation, and ſo he might come to be diſerted by them, and his kingdom ruined, therefore he (with the counſel of ſuch as were chief about him, and firme to his deſigne) uſed the beſt humane policy they could to prevent theſe miſchiefs, hereupon they concluded, that they would build a city, and a tower of a huge hight, and magnitude, whereby to attain theſe two ends, firſt to procure unto themſelves a *Sem*, a great name to balance the potent name of *Sem*, and ſecondly to keep the people together from being ſcattered from him, having with him both greatneſſe, ſtrength and ſafty. But this is to be obſerved that the very plot and policy which he uſed to eſtabliſh his kingdome, was the very way, and means to bring it to utter ruine, inſomuch that his kingdome laſted

but a very few years: when foundations are laid without God, the building is unstable, and not durable; for the Lord looking upon the great divisions and discontent afore named, as also upon this proud rebellion, he wrought that strange work of confounding their language, whereby they were not only hindred in their intended building, and setling together, but on the contrary were broken into so many several companies as they spake languages; and were thereby necessitated to be scattered abroad over the face of all the earth, to break their plots, and accomplish Gods end in replenishing the earth, thus *Nimrods* policy turned to his ruine, and his kingdome came to an utter end and confusion, God from heaven blasting that his rebellion against the ancient government of the Fathers. This confusion of languages fell not only upon *Nimrods* crew of builders but also upon all the discontented people above mentioned, yea and afterwards upon others according as they apostatized from the Church, and from paternal government. By this means now they were necessitated, not only to be quiet from the great divisions that were among them, because they could not understand each others language, but now they were by a divine hand prepared to be sent out with quietness into all parts of the earth, to possesse, and subdue the same. And now was the season of that fore-named counsel of the Fathers, for now the Fathers might with more freedome and quiet come together, and agree about the division of the whole earth, which agreement in brief was this. They understanding how the midland Sea did cut in two the whole Continent of the Western world, (the coasts which they all thirsted after) they appointed *Japhet* to possesse all the Isles of the Sea, and the Northside thereof, which (being elder brother) he first chose, as *Sems* sons above named chose by their seniority: the South side of the *Mediterranean* Sea was assigned to *Ham*, the places already possessed, as also the deserted Easterne part of the world was left unto *Sem*: I say, the deserted Eastern part of the world; for they being discontented with their place, and so vehemently desiring to go westward, they would not leave a child, nor house behind them; nor do we read of any cities

they

they built, until they were fixed in their own deserted possessions: and furthermore, because afterwards in *Abrahams* time *Sem* is found at *Salem* in *Canaan*, under the title of *Melchisedeck*, as it is conceived among some of the sons of *Cham*, it may well be, that this great counsel of the Fathers, afore mentioned, who divided the earth, and appeased the divisions of men, seeing an unjust spirit in the familie of *Cham*, out of which *Nimrod* the rebel sprung, and fearing some after disturbance by them, they did request *Sem* to goe, and dwell in that place, there to be a King of righteousnesse and peace among them, and to keep quietnes in their posterity; that place being much about the centre, where all the three families were bordering upon each other, though I refuse not also a prophetical forefight of the holy land, and holy City in that place, as some think, to be a motive for his residing there. The place where this councill of the Fathers was held, was *Ur*, because there was the Church, Gods worship, and presence most eminently, and the confusion of languages fell not upon them, nor was the discontent, and division among them, nor any sparks of the rebellion, but quietnes, and place therefore; that was the only place, where the great councel could be held, and it is most like that thither came *Noah*, *Sem*, and other of the godly Fathers to dwell, all giving occasion for the council to be held there. These manifold and memorable works of God, the Fathers saw good to record in the holy line of the promised seed, for *Eber* his son of hope, being about that time borne, he called his name *Peleg*, which signifies division, recording the great divisions in those daies, both among the People, and especially of the division of the whole earth among them, for to make peace, and also the division of languages, *Gen.* 10. 25. In his daies the earth was divided. Again, there being now many languages in the earth, the Fathers thought good to call the holy language, which still continued in the Church, by the name of *Eber*, who was then in his flower, and stood against *Nimrod*, and kept the sparkes of his rebellion from poysoning the youth of the Church, whereby the Church was, by the favour of God, kept from the confusion both of rebellion and discontent

Peleg, divisio

content, and also of language; that language therefore left in the Church, beareth his name *Ebrew*, *Japhets* family spake *Greek*, *Latine*, &c. *Chams* family *Syriack*, *Egyptian*, &c. The time when these great agitations were, is thus made manifest: It was before proved that *Nimrod* was about the age of *Eber*, who, in the thirty fourth year of his age, begat *Peleg*, who beareth the record of this confusion, and conclusion thereof: hence therefore *Nimrod* might be about twenty four years old, when he began his rebellion in the East, and by such time as he was thirty four year old all the storme was over, and his company scattered over all the earth, and his upstart kingdome quite ruin'd, about 101. years after the floud; so that there may be ten years more or lesse, allowed him for that action, the beginning of it being about ninty one years after the floud.

This is also considerable in the holy story, that by the same it doth appear, that none of *Sems* family were in this rebellion, because it rose in the *East*, and they were all removed westward about sixty years before, and were setled in their possessions, as is above said. Again it is not like, that any of the ancient Fathers of the familie of *Japhet*, no, nor of *Ham*, in whose familie the rebellion sprung, were consenting in it: for who can think that the wise Fathers would so betray their authority, as to subject themselves to a boy of twenty four yeares old, which was a small age in those long lived times. And thus it doth now appear that the same ground of faith, by which we believe *Europe* to be of *Japhet*, and *Africa* of *Ham*, we also believe all the *East* parts of the world to be peopled by the posterity of *Sem*, for though *Elam* or *Parsia*, be the furthest Easterne bounds that were so early planted, yet in as much as all the Eastern world was deserted totally by the other two families, and the Scripture guideth us to further notice of planting the Easterne world by the posterity of *Sem*. And seeing I have undertaken to shew that the first planters of *America* were *Ebrewes* of *Eber*, who was of the line of *Sem*, I must bring down this history of the first planting the world a little further.

When the Lord had thus from heaven blasted *Nimrods* rebellion

rebellion againſt the government of the Fathers, by confounding their language, and thereby utterly diſabled, and diſappointed thoſe that affected it from proceeding, terrified others from affecting it, and ſtrengthened the Church in their oppoſing of it, then was that troubleſome and terrifying miſchief, for the preſant, utterly ſuppreſſed, diſſolved, and ſcattered away, like a black cloud from before the bright Son, and this did miniſter great tranquility of mind to the wiſe, and peaceable among the people: Moreover that bone of diſcontent, and diviſion of heart about dividing the empty earth, and aſſigning to each family his deſired poſſeſſion, and habitation being by the wiſdome of the Fathers taken out of the way, and all the (erewhile unaccommodated) families, and companies ſcattered and diſperced into their ſeveral appointed, and deſired habitations, the earth grew calm and quiet like the ſmooth waters, by degrees aſſwaging their tumultuous minds, and compoſing themſelves into good agreement and accord, their minds being now diverted, and taken up with the multifarious buſineſs of new plantations. So that the Fathers did now ſee another calm ſeaſon in the daies of their government, their children and families making conſiderations for peace, and good agreement according as vicinity of place, or affinity by marriages, or conſanguinity did miniſter occaſion thereunto. And this peaceable ſtate did (not only the more eminent Church in *Sems* familie but) all the world enjoy for more then thirty years together, which great mercy of God unto all, and comfort to the good old Fathers who ſat at the helme, and ruled the World, they did think meet to leave upon record to all ages, in the name of the next ſon of hope, in the holy line of the promiſed ſeed: therefore at thirty years of age *Peleg* begat his ſon, whom upon the forenamed ground he called *Reu*, or *Regnu* as ſome pronounce that ע, which ſignfies conſociation, or confederation among the divided. Moreover this tranquility and reſt, which both Church and world had ſo long enjoyed, was not yet of a good time longer expired; for partly the remembrance of the ten years trouble and ſtrife, which roſe by reaſon of the unſettledneſſe and diſcontent

Reu or *Reg*
nu i. e. C
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of

of the two families of *Japhet*, and *Ham*, for want of their desired westerne habitation, which also gave advantage unto that daring tumult of *Nimrods* rebellion, was not easily, nor quickly forgotten, but the remembrance of it kept all wise mens minds in a continual fear of any occasion presented, that might move a like division, discontent, or rebellion, the burnt child dreads the fire: and now likewise all the people of the earth having their desired places of habitation, and vast bounds to spread themselves unto, according as the unity of language, or other relations might mould them into fit companies, & societies, the whole bent of mens mindes, in such exigents, are to build, plant, fixe, and settle themselves in the places of their desire. And no sooner could there be a company of young plants sprung up, fit for a new plantation, but the new divided world did afford them some desirable place or other, to draw them forth unto further and further spreadings, and dispersions, insomuch that mens minds being thus taken up, and their hands imployed, and now also living at great distances from each other, whereby all occasion of strife was taken away, hence the peace of all nations was not only continued, but grew stronger and stronger, and all remembrance of former strife, and anger, buried and forgotten: And thus the daies of peace and rest under the government of the Fathers were still further continued, for the space of more then thirty years longer, which long continued mercy the Fathers were so affected with, and took such eminent notice of, that they thought meet to leave a record of it to Gods praise, unto after ages, in the name of the next son of hope, in the holy line of the promised seed, whom therefore his father called *Serug*, which signifies full agreement, which was more then sixty years after *Nimrods* rebellion was scattered, and one hundred sixty three years after the floud.

rug. i. e. agreement.

And thus have we brought the story of the first times of the world after the floud, recorded truly in no book, saving in the holy book of God, thus far finding them still in peace and good agreement, I will so leave them, and not proceed to the after corruptions, and troubles that did arise, because my

my ſcope is, not to proſecute and ſet forth this ſtory, but only ſhew how the world was firſt planted, and by whom the Eaſterne parts of the earth, and *America* were firſt peopled, and poſſeſſed.

Gen. 10. 25, 26, 27, 28, 29, 30. We read that *Eber* his ſecond ſon was *Jockan*, who had thirteen ſons, now this is to be conſidered, that it appeareth by the iſſue, and effects, that the ſame ſpirit and deſire was in all the Sons of *Noah*, namely to goe weſtward, from the place where the Ark did reſt, and that they did quite deſert the Eaſterne world, as not being affected there to fix themſelves, which conſideration doth afford ſeveral conſequences of weight in this ſtory. But for our preſent purpoſe conſider this, *viz.* that ſeeing the family of *Sem* was firſt ſent forth upon this weſterne expedition to repleniſh the world, they did take the next and neareſt parts for their poſſeſſion, as appeareth before in the poſſeſſions of *Elam*, and *Aſhur*, &c. Afterwards the reſt of the weſterne world being divided to *Japhet*, and *Ham*, and poſſeſſed by them, hence it doth follow, that the whole Eaſterne world is left to the familie of *Sem*. Now the moſt conſiderable places being taken up, and poſſeſſed by the elder Sons of the family, it remaineth that theſe younger Sons, namely, the Sons of *Jokan* muſt be ſent back into the Eaſterne parts of the world, which had before been deſerted, and unto the poſſeſſion of which, none of the familie of the Sons of *Noah* had any affection or deſire. Hence therefore it may appear, that when this long tranquilitie of ſixty years and upward (after *Nimrods* rebellion was brought to nothing) did give oportunity of promoting plantations in the world, and of quiet and peaceable tranſplanting themſelves from place to place, for the injoyment of their inheritances aſſigned them by the Fathers; Theſe Sons of *Jockan*, about the time of *Serug*'s birth, might be up-grown, and preſent their deſires to the Fathers, to aſſigne unto them a portion in the poſſeſſion of the earth, which might well produce another great councel of the Fathers, to ſettle ſo great a family: the concluſion and product whereof was this, that in as much as all the weſterne parts of the world were divided unto the two families

lies of *Japhet* and *Ham*, and the *East* left unto *Sem*, therefore they could not expect any westerne possessions to be assigned unto them, there were no more westerne expeditions to be made: seeing also that all neer parts unto *Ur* (where the Church and Fathers of the holy line did live, and it is like, this and other councels were held) were already taken up and possessed, it remaines therefore, that now the Fathers must assigne them possessions in the East parts of the world, and whereas all former expeditions for plantations were westward, now they make an expedition Eastward, and send forth a great familie, the grandchildren of *Eber*, to possesse the Easterne world, which though it had been deserted in former times, out of a thirsty desire after the westerne parts of the earth, yet now all other parts being divided) here is a great family that like to travel Eastward for their inheritance: and as the Fathers of this familie were the first that had a spirit to go Eastward, to possesse the Easterne world, so they are the last that received their portions by the council of the Fathers, among these families unto whom the Lord saith, the whole earth was divided. *Gen.* 10.

This great Easterne expedition had this thing memorable in it, that they journeying from their grandfather *Eber*'s possessions, they must of necessity, at least sundry of them, passe through several possessed and planted countries, and especially through the vast countrey of *Elams* possession, which yet, through the wisdome, and the care of the Fathers, they did safely perform, which was especially furthered by the opportunity of the great peace and tranquility, that all the world did injoy in those daies, through the good blessing of the Lord, they did peaceably, and with good accord and agreement every family past into his own place to take up his assigned possession, which great favour of God, for furtherance of the plantation of the World, no doubt is comprehended in the signification of *Serug*'s name, because that was a great signe and fruit of full agreement, and peace, thus to further the passage of people through planted nations to take up their Easterne possessions. And thus it appeareth by the holy story, that as the

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whole Easterne world is the portion of *Sem*, so all the Easterne world eastward of *Elam* is the portion of *Eber*; and no other family could be sent beyond them, because soon after this expidition great corruptions, oppositions, and divisions did arise, as might be shewed, which would have shut the door against any more such undertakings; nor need we give reasons, that there were no more plantations and distributions made by the Fathers, because the word of God saith, that those were the last, and all: Hence therefore we may, not only with faith, but also with demonstration, say, that fruitful *India* are *Hebrewes*, that famous civil (though Idolatrous) nation of *China* are *Hebrewes*, so *Japonia*, and these naked *Americans* are *Hebrewes*, in respect of those that planted first these parts of the world: The family of *Sem* was the chiefest Church of the world since the flood, among the Sons of *Noah*, because the holy line of Christ did run in his family, yet the policy of the Church was, as was also the civil policy paternal, and that was the universal policy after the floud among all the Sons of *Noah*, as it had been through all the old world: and though the Church held, by Gods gracious, providence its greatest glory in the holy line of Christ, yet it is true that go liness, and Religion was in many other families, even in the posterity of *Canaan*: That policy therefore, Religion, and language did *Ebers* sons bring into the Easterne world, and planted the same from its first beginning of plantation; this policy was in force till God shooke it, and disalowed it, by the comming in of *Moses policy*, which he did appropriate to the familie of *Abraham*, which familie, and the Church in it, the Lord sent westward, and planted them in *a Skirt of Hams* inheritance: And although the Lord still followed the line of *Sem*, and *Eber*, until *Christ*, yet he shook off all *Sems* posterity, save that one line of *Abraham* in *Moses* daies: And when Christ came and changed the policy of *Moses*, which was national, into the Gospel-policy of congregational Churches, and spread it into the world, the Church still went westward into the families of *Japhet*, and *Ham*, and *Sems* familie was wholy deserted, saving that once mention *is made* of Saints at *Babylon*, and history telleth of

Thomas the Apoſtle, in one part of *India*, but theſe are ſmall matters in compariſon of the vaſt Eaſterne world, the huge poſterity of *Sem*, and oh the depth of Gods divine wiſdom, and counſel! that his firſt-born Church ſhould be ſo long neglected by him, and when will it be Godstime to open the door of grace to them? May it not be worthy of conſideration, that when *Ezekiels* Goſpel-temple (a miſery yet unto us) ſhall be meaſured, the Eaſterne gate is firſt meaſured, *Ezek.* 40. 6. again when the glory of the Lord cometh into that glorious Temple, he is upon his Weſterne progreſſe, and firſt enters that Temple at the Eaſterne gate, *Ezek.* 43. 1, 2, 3. &c. again the frontiſpeece of that Temple is *Eaſtward*, *Ezek.* 47. and thoſe pretious waters of that Sanctuary, ſo wholſome, powerfull, and pretious, they run *Eaſtward* into the *Eaſt* land, and the further *Eaſtward* the more deep & wonderful they be: doth not all this ſhew, that there ſhall be a glorious Church in all the Eaſterne world? And God grant that the old bottles of the Weſterne world be not ſo uncapable of the new wine of Chriſt his expected Kingdom, that the Eaſterne bottles be not the only entertainers thereof for a ſeaſon.

Remember Lord the everlaſting Covenant and Prieſthood of *Melchiſedeck*, to whom they paid Tithes in the lines of *Abraham*, and let all the earth again ſay, bleſſed be the Lord God of *Sem*, and when ſhall all ancient *Hebrewes* again ſpeak the language of *Canaan*. It is worthy of conſideration, that ſeeing the confuſion of languages fell not upon *Ebers* family (a work of God ſo eminent that the Fathers have left it upon record, by calling the ancient holy language by *Eber*'s name) how it ſhould come to paſſe that his poſterity have loſt his language, and is fallen under the breach of that confuſion. If the holy language was kept for the Churches uſe, as it ſeemeth to be, thence it might follow, that as they degenerated from the Church, and the ancient government and the holy waies of God, ſo they fell under the reach of that confuſion: and may it not be worth the ſearching after, whether all the Eaſterne world, the poſterity of *Eber*, have not more footſteps of the *Hebrew* language, at leaſt in the gramatical frame of the lan-

guage

guage, than the westerne world hath. It seemeth to me, by that little insight I have, that the gramatical frame of our *Indian* language cometh *neerer to the Hebrew*, than the *Latine*, or *Greek* do: and if so, then may it not be considerable, that the dispersion of the Ten Tribes to the utmost ends of the Earth eastward, into the Easterne world (which the Scripture threatneth first, *Deut.* 28. 64.. and after testifieth that way, 2 *Kin.* 17. 6. 23. hath lesse severity of punishment in it, being dispersed into the countries of *Sem*, and among the posterity of *Eber*, whose language and spirit was not wholely strange unto them: whereas *Judah*, when they were dispersed, it was westward, to the uttermost ends of the Westerne world, and among a people whose language was utterly strange unto them, being children of another stock and spirit, and among whom they found greater affliction, in as much as her sins were greater than the sins of her sister *Samaria*. *Ezek.* 16. 46,47, 51, 52. Is not this also considerable, that as *Samaria* and the Ten Tribes were first in the captivity, and least in the offence, so may she not be first in the return? *Ezek.* 16. 53, 54, 55. seemeth to speak that way: and doth not the Lord seem to say, *Ezek.* 37. 19. that he will first lay hold on the stick of *Joseph* in the hands of *Ephraim*, who was the head of the Ten Tribes? and lastly, doth not the Lord seem to say, *Ezek.* 16. 61. that after *Judah* is converted, however *Ephraim* may have priority of time, yet *Judah* shall have priority of eminency in all other respects; Touching the Ten Tribes, these considerations may seem not unworthy to be thought upon.

1. That the Ten Tribes are dispersed and scattered into other Nations.

2. That they were scattered Eastward.

3. That it was for their sins, for which God did threaten them to be scattered to the utmost ends of the earth.

4. That they shall be found again, and called into Christ his kingdome.

5. *Judah* being scattered westward, and were scattered to the utmost ends of the Westerne world.

Hence why ought we not to believe, that the ten Tribes being

being ſcattered Eaſtward, are ſcattered to the utmoſt ends of the Eaſterne world? and if ſo, then aſſuredly into *America*, becauſe that is part of the eaſterne World, and peopled by Eaſterne Inhabitants, as aforeſaid.

It is one of the great works of Chriſt in the laſt daies to finde up loſt Iſrael, and bring them into his kingdom? and this moveth the hearts of many of the good people of the Lord to ſearch after them: and in this ſearch I would propound this to conſideration, that the ſureſt thread to guid us in this darke inquiry is, to follow the line of the Scriptures, for Scripture notes and markes will be beſt evidences to move Gods people to believe, whether this, or that people be of the remnant of loſt Iſrael, or no; Now the Scripture doth deſcribe loſt Iſrael in three eſtates, which deſcriptions, when they ſhall be all ſeen accompliſhed upon a people, it may ſeem to be a ground of faith to believe, that they indeed are of that people that have been ſolong loſt, and through free grace found again. Thoſe three eſtates are theſe firſt, the ſtate of their miſery, while they are loſt, and ſcattered in the world, and that thread the Lord guided you, in your book, happily to lay hold upon, and how far that thread will guid in this ſcrutiny, I undertake not to ſay, aftertimes may ſay more.

2. The manner, meanes, and way of their returne and recovery.

3. Their deportment after converſion, in their correſpondence with converted *Judah*, and ſubjection unto *David* their King, as the Scriptures do myſteriouſly ſpeak of the Kingdome of Chriſt. But theſe things I leave, and yet being but in the twilight, if ſo neer approaching, and being a ſubject not yet capable of a judgement to be paſſed in the caſe. And this is all I ſhall at preſent ſay about this matter. But ſeeing there are ſome, that do not approve of the cauſe of our coming into *New-England*, no, though it were that we might be freed from the ceremonies, and have liberty to enjoy all the pure Ordinance of Chriſt; and that they doubt of our ſincerity, and that under a needleſs pretence of conſcience we came hither, indeed and in truth, for wealth, and matters of this world; and moſt eſpecially

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the Miniſters, who, had it not been to better their living, would not have come hither, and that they have ſpoken too unreverently of that holy man of God, Mr. *Cotton*, now at reſt with the Lord, and laſtly, they call into queſtion, at leaſt, ſeem to doubt of the equity of our titles unto the lands we poſſeſſe among the *Indians*, in theſe reſpects therefore I ſhall add a little more.

For the grounds and the reaſons of our coming hither, no doubt but they were manifold, according to the manifold conditions, temptations, trials, hopes and expectations that were prevalent in in the mindes of them that came, yea, among the godly, there may well be conceived variety of grounds moving to this vaſt and difficult undertaking, and among the Chriſtian and religious grounds and reaſons, which ſwayed in the hearts of good men, they may not be thought to be unmixed with ſome thing of another nature, which the world, or fleſh, or outward being in this life might preſent or ſuggeſt, our beſt actions are mixed with that mud which followeth from the unmortified principles of corrupt nature, therefore pleads for Chriſtian grounds and ends of coming hither, muſt be underſtood with that caution. Nor would I take the imputation of carnal ends with the left hand, but rather as an intimation from God to try our ends and grounds, and caſt out ſuch things as do offend. Grounds and ends are ſecret things from the ſight of other men, who will ever judge of them by their fruits, and therefore our beſt way to prove unto men that our grounds and ends are Religious, is, to let it appear to be ſo, by our religious waies aad works, that here we do walke in. Aſſuredly, if any do come hither to greaten their wealth, and comforts in this world, who had any conſiderable being in *England*, I believe by ſuch time as he had conflicted with our wilderneſſe wants, difficulties, uncertainties, temptations, & raw beginnings, he wanted not matter of abundant conviction of the great folly of coming out of an old ſetled and cultur'd land into a wilderneſſe to mend his means of living; that this is alſo true, that ſuch as lived in *England* upon their handy labours, and had nothing to live on, have not a little mended their outward meanes of

of living: But that was not the condition of such upon whose shoulders the weight of this great work hath lyen, who have, by coming hither, changed a comfortable being for the outward man into a condition full of labour, toile, sorrow, wants, and temptations of a wilderneſſe, which dwellers in *England* cannot so well see, weigh, or pitty, but the Lord can. We were not ashamed in *England* (and we have leſſe cause now) to owne our distastes of mens imposing their ceremonies in the holy worship of God, and the non-conformity both of our judgement, and practice unto such a way; nor did the terrors of a prison, or whatever else might follow, answer or conquer our consciences in that cause, for the cause was Gods: and yet when God opened a door of quiet departure, and liberty to enjoy the holy worship of God, not according to the fantasies of man, but according to the word of God, without such humane additions and novelties, we thought it better for us to give way by departing quietly and leaving the field to them that were masters of it, than to stand up longer in opposition; and I cannot see why any should cast upon this our quiet departure the imputation of rending: We have reason to think, that many who sate at that helm, did like well of that our departure, and said let them go in peace, expecting to have stood their ground the more firme by our removal. Some have blamed our departure upon another point, *viz.* a giving back in the cause, and deserting them in the conflict, but such should have done well to consider, that the cause was not the same, nor the state of times alike, when we departed, and they complained. Assuredly the better part of our plantations did undertake the enterprise with a suffering minde, and who ever shall do such a thing, must be so armed or else he will not be able to hold out in the work: to part with our native country, a setled habitation, dear friends, houses, lands and many worldy comforts, to go into a wilderness where nothing appeareth but hard labour, wants, and wilderneſſe-temptations (stumble not countrymen, at the repetition of that word, wilderneſſe-temptations) of which it is written, that they are trying times, and places, *Deut.* 8. there must be more then golden hopes

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to bear up the godly wife in such an undertaking, but when the injoyment of Christ in his pure Ordinances is better to the soul, than all wordly comforts, then these things are but light afflictions, come they never so big in the eye of reason: I remember, we were wont to use unto each other this proverb, before we came, that brown bread and the Gospel is good chear, and through grace we have learned that lesson a little further in this place, namely, that no bread and the Gospel is so good a choise, as that we have been (in our poor measure) thankful for the one when we have been crying for the other. Had our aime, and desire been gold or tobacco, wherewith many have inriched themselves in *America*, and more destroyed their souls, we should not have come into so Northernly a climet, where the eagernesse of the cold doth so vehemently resist the Sun in that royal generation of gold, or high concoction of the plants, or had our aime been to inrich our selves with rich Furs, we must not have come into so Southerly a climet, the heat whereof gives not so acceptable entertainment unto those richly clad creatures, as colder places do; But we chose a place where nothing in probability was to be expected, but Religion, poverty, and hard labour, a composition that God doth usually take most pleasure in, and therefore chosen by the undertakers of this plantation, and accordingly as the bounty of the Lord hath blessed our labours unto any degree of plenty and prosperity, it is too visible, and apparent, that we are ready to grow worse in point of Religion; and that convicteth us, that if Religious men make the world their aime, it will prove destructive to Religion, ye cannot serve God and Mammon. And hence charity may not think, that wise godly men should look so low in this great enterprise, and if any did make that their mark in coming to this place, let that suffice to convince their folly, in that so many have returned home from us, who might take up the saying of *Naomi*, I went forth full, and am returned empty. But above all other men, Ministers that came to *New-England* to get a benefice there, because they could get none in old *England*, or to get a better here than they had, they did quite misse the make, for if a man were so undesireable

that he could not get imployment in *England*, his labours would be of leſſe accompt here, among ſo many ſeeing eyes; and ſure he had but a very mean benefice, that could not afford as comfortable a ſubſiſtance, as moſt places here. I thank the Lord, I am not in a temptation to complain, either of Gods bounty, or the peoples love, and yet I know Miniſters that are neceſſitated to labour with their hands, and do many mean offices for meer neceſſity, both through want of ſervants, and ſome other comforts too, and yet I do think, that the brightneſs of the grace and power of Jeſus Chriſt hath ſhined in their Miniſtry more than ever, and the more (I believe) for their tryals. And *New-England* can name many learned, holy, and peaceable, and ſelfe-denying Miniſters, who wanted no means of plentiful livelyhood in *England*, and are contented with poor matters. It is true, we had that vented among us, their new-fangles, unto much grief, and offence of the godly, but they have felt the power of the diſcipline of Chriſt in the Church, and of civil government in the common wealth unto the reclaiming of ſome, and therefore God will not charge their ſin upon *New-England*, what ever men may do, when ſin ſhall receive its due cenſure, the land will be innocent; and becauſe, in alluſion to your old kingdome of *Eaſtangles*, you called us *Novangles*, the word of New-fangles is put upon us, but it is a more happy and true cadency of the word, *Novangles* into No fangles, thus they torture the word to make it ſpeak us ſo bad. There was indeed one, many years ſince, an uncomfortable paroxiſme among us, though the erring party abuſed Mr. *Cottons* authority further then he approved of, and by this the Lord taught us, that we are all but men, and Mr. *Cotton* was but a man, though far from that corruption of judgement, or pertenacity of defence that is reported of him. But let all men take notice what end the Lord made of thoſe troubles, and were that well obſerved, ſuch as hope for pardon of their own ſwervings from the mercies of Jeſus Chriſt, who uſeth to blot out our iniquities, and remember them no more, would not, yea could not ſo rake up thoſe buryed bones, long ſince pardoned both by God and man, to caſt an *odium* upon ſuch a man, whoſe

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name will be a pretious oyntment poured forth, do what they can. Nay, it will unavoidably reflect upon themselves, and fall upon their own heads, who ever shall with such fingers touch such Prophets of God, as that good man was: he after bewailed those evils in publick, and especially on daies of humiliation, publick, or private, and when he lay upon his death-bed, many Elders of the Churches about, being at the lecture, went together to visit him, unto whom, among other gracious words, he did make an holy and humble remembrance of those daies, so as that caused much weeping among us. He is now at rest, and beyond the reach of such arrowes, which, being out shot will return, and pierce the hearts of such as shoot them, which wounds ending in true repentance, they will then forgive Mr. *Cotton*, and God for Christ his sake will forgive them.

As for that great question of our Title to the lands we here possesse, our general practice hath been to purchase of the natives what we enjoy; and not only so, but it is frequent also with them to invite the *English* unto fit places for Townes, because of the benefit they receive by our neighbourhood, and so long as we hold to these principles, and walk by them, no man can have any thing justly to impeach our Titles so far as I conceive; but if we should recede from those principles and practices, I know not what apologie may be made to such a case. Some expresse their fears of some corruption to be the latent springs, that move in the worke of preaching to the *Indians*, and this I take with my right hand, as an wholsome advertisement, and submonition, I beg of God to help me sincerely to say as *David*, *Psal.* 141. 5. such smitings shall not break my head, but be as a pretious ointment. I am but a man, and am sensible, that I need such advertisements or any other that may help me in my dayly conflict with the body of sin, I do dayly fear such evils, and many more because of such feares, for it may be some quick-sighted men have seen some such hints unseen by me, in some of my letters which my friends have printed. One evil feared, is spiritual pride, a sin incident to mans nature, and to mine. I do perceive that the worke of preaching to the *Indians* is greatly accepted among the peo-

ple of God, which is a temptation to me to lift up my heart with pride; But this I say I foreknew not, nor forethought any such thing, therefore it was no first mover, it is an intruder if it do prevail, and, I trust in the Lord, it shall not have dominion, and I beg prayers against it; and I can, through grace, say, that when here other magnifie their works, it doth abase me; and I have wondred a thousand times, why the Lord should set such a poor wrech as I am on work in this matter, the most unfit of all my brethren, and so much unfitness and frailty I see in my self, and weakness in that little I do, as that I cannot but ascribe the whole glory of the work unto the Lord, who alone is the worker of what is done. Another evil feared, is the sacred thirst of Gold, of which I say as of the former, I neither did nor could expect reward from the *Indians*, but the contrary; nor did I foresee, or forethink, that there would have been such thoughts of incouragement to the work in our native country, it was a consequence of my preaching, and therefore was not the first mover, and indeed great things are done already from *England*, among us and the *Indians*, blessed be God; But this I can say, that the Lord God who, did at the first set me on work without worldly incouragements, or expectations, he hath never failed to supply and help me in such waies, and by such means, as I had no knowledge of: and blessed be his name that hath hitherto made every passage in this work, both towards them and me (as his manner is in these daies) beyond mine, and other mens expectations. The godly undertakers of this plantation had it so much in their hearts, to make the conversion of the *Indians* one end of their coming, as that they made it one clause in their patent, which did lay a publick ingagement upon us thereunto: and when God was pleased to put me upon that work of preaching to them, that publick ingagement, together with pitty to the poor *Indians*, and desire to make the name of Christ chief in these darke ends of the earth, and not the rewards of men, were the very first, and chief movers, if I know what did first, and chiefly move in my heart. As for the foundations that are laid among them, I shall say but little, because these foundations, of repentance

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from dead works, of faith in the Lord Jesus, and of holy working with God, may be best seen in the *Indians* own confessions of their faith, which they have made before the Lord, and I have, by advise, this year made publick, if the Lord please to send them safe to Mr. *Winslowes* hands. For the foundation of their government they have by covenant solemnly given up themselves unto the Lord, to be ruled in all things by the word of his mouth, a short touch of that Scripture-form of their civil government, upon which they have entred, is already published: and for the Church government it may be gathered, what that is like to be, by what is known to be our opinion, and practice in the *English* Churches in *New-England*: briefly, my scope is, to write and imprint no nother but Scripture principles in the *abrasa tabula fraped board* of these naked people, that so they may be in all their principles a choice people unto the Lord, owning none other Lord or law-giver, but the Lord alone, who is the King of Saints. I cannot ere I have done, but bewail also the vaine, & frothy fashions, follies wanton dresses, and madnesses of the times, which shews mens brains to be more exercised about their breeches, and heels, than about better matters, which might be either to the praise, of God, or for good service unto their generation: nay, it is spoken, as if some carried it, that their religion doth sublimate their spirits, as that they can suffer their flesh to be bedangled from head to foot with the fashions of the vainest men, and wel it is, if they have not, upon the same grounds, a commission to pollute themselves with the like lusts: this is an evil fitter to be ejected with loathing, and derision, than confuted with sober reason. It seemeth men may be said in some respects to be even bewitched with fashions, when they wil disguise and dishonour their own bodies, rather than not to be fashioned like the world, they will cut off their own beards, and old men cut off all gravity, that nature & gray haires would honour them with all, and cover the honour of their gray heads with counterfeited and youth full periwigs, as if all the grave affaires of the land were managed by green-headed youth. An evil it seems in *Tertullians* time, elegantly and earnestly scorned by him, to such he writes

This passage was occasioned by a printed book which seemes to perse the planters,

De Cul. F. p. 183. *est eterni nost...*

We youthfullize our heads, as if that were our eternity: If you be not ashamed of the enormity, be ashamed of the pollution, vex not an holy and Christian head with the perriwig and refuse of another mans hair; it may be a filthy person, perhaps a wicked man, ordained to damnation, cast off from your free heads, this slavish excrement, and oh to be lamented! they say the pulpits are much of the same guise. Sundry come over hither from *England* in such dresses, that the sight of our eyes might move us to lay to heart the sins of *England*, and yet sundry of ours, yea, of the more ungirt sort of professors too, are more ready to imitate, then bewail them: and were not such sins cryed against by some, there be that would spare no cost, to shew their frothy minds, by such flags, when it were far better to be bestowed in paying their debts. But Christ hath his pretious ones among us, who do continually bewail, and resist these things. And thus, reverend and dear Sir, I have made bold to trouble you with a larger discourse than I intended when I set pen to paper, yet I was willing to intimate thus much unto your self, having sundry motives thereunto. The Lord reward your love, and blesse all your holy labours. Amen. So prayeth

Your unworthy brother and fellow-labouror in our Lords Vineyard.

John Elliot.

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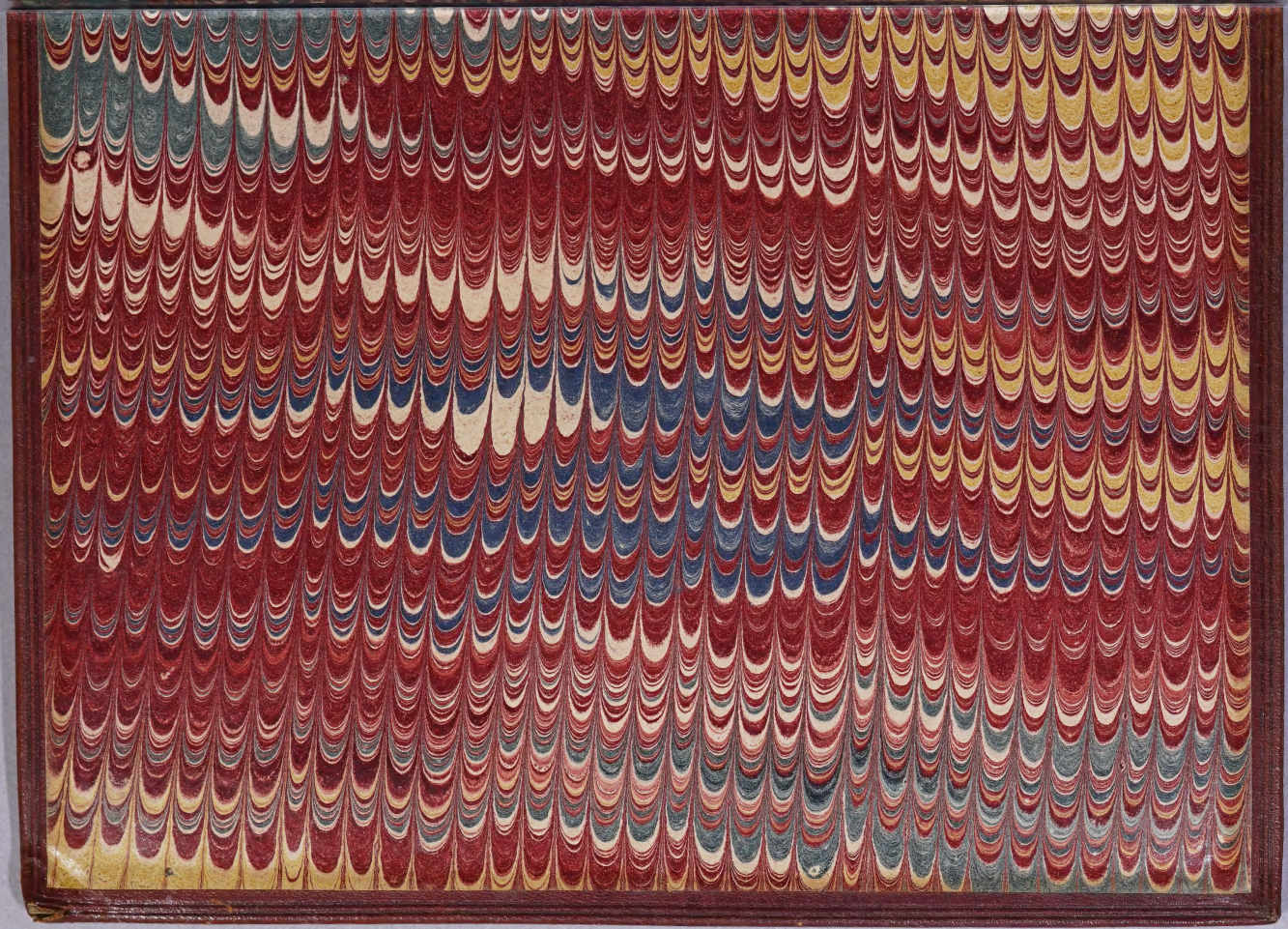
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